The Churchman.

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DAILY SERVICE.

"Blessed are they that dwell in Thy house: they will be alway praising Thee. They will go from strength to strength; and unto the God of gods appeareth every one of them in Zion."—Psalm lxxxiv: 4, 7.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church............At 9 A. M., and 3 P. M.
All Saints' Church............" 8
St. Luke's Church. [Sundays included]....." 8 A. M.
Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.
St. Clement's Church............" 8 A. M.
Calvary Church............" 8 " and 6 P. M.
Church of The Annunciation............" 9 " and 4½ "
Church of The Holy Communion............" 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A. M.
Church of The Crucifixion............" 8 A. M.

Calendar for December.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas Day. [Proper Psalms instead of the Psalms of the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany, or the Manifestation of Christ to the the Gentiles.
7. First Sunday after the Ediphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Codversion of St. Paul.
28. Fourth Sunday after the Epiphany.

Clergy of the Protestant Episcopal Church,

IN THE CITY OF NEW-YORK AND VICINITY.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th-st.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th-st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bartow, Rev. Henry B., 289 Broadway, and Astoria, L. I.
Bedell, Rev. Gregory T., corner of 10th-st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick-st.
Berry, Rev. Joshua D., 142 Mercer-street, and 169 B'way.
Berry, Rev. Samuel V., 4 York-st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th-st, near Lexington Avenue.
Carter, Rev. Timothy J., 24th-st. near 4th Avenue.
Clapp, Rev. Caleb, 6th-st, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston-st.
Cox, Rev. Richard, 142 Mercer-st.
Crummell, Rev. Alexander, 271 Mott-st.
Douglass, Rev. Stephen, Bloomingdale Road, 86th-st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity-st.
Evans, Rev. Benjamin, 172 Broome-st.
Forbes, D.D., Rev. John M., 477 Hudson-st.
Gibson, Rev. J. B., 528 Hudson-st.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 260 Tenth-st.
Halsey, Rev. Charles H., 2 Park Place.
Harison, Rev. William H., 159 Barrow-st.
Hart, Rev. A. Bloomer, 5 Mercer-st.
Harwood, Rev. Edwin, 6th Avenue and 79th-st.
Henry, D.D., Rev. Caleb S., 146 Macdougal-st.
Higbee, D.D., Rev. Edward Y., 159 Chamber-st.
Hobart, Rev. John H., 507½ Broadway.
Houghton, Rev. George H., 25th-st. 1st house west of 8th Av.
Howland, Rev. Robert S., 9th Avenue, near 23d-st.
Hoyt, Rev. Ralph, 117 Madison-st.
Huddart, Rev. R. Townsend, 22 East 14th-st.
Irving, Rev. Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, corner 31st-st and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity-st.
Little, Rev. Charles S., 224 3d Avenue.
Mahan, Rev. Milo, 9th Avenue, near 23d-st.
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge-st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D.D., Rev. William A., 110 West 20th-st.
Ogilby, D.D., Rev. John D., Theo. Sem., Chelsea Sq., 20th-st.
Pardee, Rev. Isaac, 231 Tenth-st.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey-st.
Peck, Rev. Isaac,
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth-st.
Price, D.D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Rooker, Rev. W. Y.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West 13th-st.
Shimeall, Rev. Richard C., 12 10th-st.
Smith, D.D., Rev. Hugh, 216 West 20th-st.
Southard, Rev. Samuel L., 23d-st, near 4th Avenue.
Stocking, Rev. S. S., 142 Mercer-street.
Sweetzer, Rev. Henry W., 117 Madison-st.
Taylor, D.D., Rev. Thomas House, next to Grace Church.
Turner, D.D., Rev. Samuel H., Theo. Sem., Chel'a Sq, 20th-st.
Tyng, D.D., Rev. Stephen H., 56 East 16th-st.
Verren, Rev. Antoine, 99 Franklin-st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert-st.
Walton, Rev. William, 2 Abingdon Square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber-st.
Whitehouse, D.D., Rev. Henry J., 120 11th-st.
Williamson, Rev. Charles H., 68 Duane-st.
Wilson, D.D., LL.D., Rev. Bird, 206 West 20th st.

BROOKLYN.

Bourne, Rev. Rowland H., 30 Clinton-st.
Cutler, D.D., Rev. Benjamin C., 1 Sands-street.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Fish, Rev. John F., 147 Hick-st.
Gardiner, Rev. Charles H., 30 Johnson-st.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson-st.
Johnson, D.D., Rev. Samuel R., 49 Myrtle Avenue.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Noble, Rev. Birdsey G., 30 Clinton-st.
Spooner, Rev. John A., Franklin-Av., betw'n Myrtle & Park
Staunton, Rev. William, Powers-st, near Fulton.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, D D., Rev. Francis, Court-street, near Livingston.

WILLIAMSBURGH.

Fash, Rev. George W., 10th-st., corner of South 2d-st.
Haskins, Rev. Samuel M. 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.

JERSEY CITY, N. J.

Aldis, Rev. Charles, Grand-street.
Barry, D.D., Rev. Edmund D., Essex-st.

Poetry.

For the Churchman.

MYSTERIES.

Οτε ἤμην νηπιος, ὡς νήπιος ελαλουν, ὡς νήπιος εφρόνυν, ὡς νήπιος ελογιζόμην.—1 *Cor.*; 13 : 10.

Where does the sun go, mother, when it sets,
Sinking in gold behind the silent hills?
Does it go down into some cavern dark?
Does earth receive it, or does ocean hide?
Say, does it rest after the day's fatigue,
Replenishing its light, and gaining strength
To wheel its flight above us? By what hand
Invisible is it directed? How
Does it pass through the earthy space beneath,
Or rise at morning over the opposite woods?
Does it not touch the margin of the world
As it sinks down to slumber? Do men dwell
In the strange climes where it, or sets, or rises?
Can I go there upon the far out edge
Of all things, and behold it face to face,
Find out its motion, learn its hidden ways,
Its coming and its going, its great guide,
The fountain of its light, its mysteries?
The sun, my child, sinks not
Yon silent hills, this firm set earth beneath
Circle around it. It is near to you
As to the horizon. 'Tis all it seems not,
'Tis not what it seems.
Then, wherefore, see we?
How shall I learn this, mother? Child have faith.

Waddington. J. H. H.

Communications.

For the Churchman.

SCHOLASTIC PHILOSOPHY—NOMINALISM AND REALISM.

Dear Mr. Editor.—The following letter has lain by me for more than a year and a half. I have been waiting until now, for leisure to copy it out for the Churchman, and regret that it has been delayed so long. It was written, as the style in a few places will show, without the remotest thought, that it would be seen by any but the present writer; and I must beg the indulgence of my excellent and learned friend, for its appearance in print. Talents and gifts such as his, are the property of the Church, and deserve a range and employment worthy of their excellence. Yours truly,

A.

Philadelphia, May 5, 1847.

Dear A.—The beautiful little extract you send me is a gem, for which I cannot too much thank you*. Hampden's Bampton Lectures will probably give you as much information about *Nominalism and Realism*, as will be likely to *pay*. I have not looked into the subject to anything like the extent you seem to think.

I believe the connection between the Philosophy and Theology of the middle ages to have been far less close than is generally supposed. They were indeed *allied*, but *not united*. The doctrines of the schoolmen, true and false, have mostly both preceded and outlived the Philosophy which once shielded them. Even their errors were more the offspring of their times than of their logic. Facts will bear me out in saying, that this last was less inventive than is generally thought. Thus the *nominalism* of Abelard and his predecessor, Joscelyn, served to reproduce the ancient heresy of Sabellius, and sundry other errors known both before and since their time. So, too, the *realism* of such men as Bernard, and Anselm, was rather a bulwark of old, or then existing, church doctrines, than the well-spring of new. These great and good men were shaped by their *theology*, not by their *philosophy*. The latter was related to the former only as an accident. It was only the temporary *garb* of church doctrine—not church doctrine itself; not a means of inventing truth, but a weapon to defend it. Philosophy *first* struck at the church, and by means of philosophy the church retorted the blows by which she was assailed—thus beating down infidelity with the very weapons which she had wrested out of its hands. Philosophy indeed seems to have been used by her, more through *necessity* than of choice—not as being intrinsically and unalterably her best auxiliar, but the best *then*. Once compelled, however, to assume it as her sword, like a good master of fence she used it skilfully and effectually, making herself, by its means, both respected and felt.

It has, however, had its day, and, under the good providence of God, its use. The philosophical tenets, which were hammered out by the schools, were good and effective armor for the church then, but, like the heavy iron mail of the feudal warrior on the back of the modern soldier, would be both cumbrous and useless to her now. To my mind nothing seems more boyish, than to attempt to identify Catholic Christianity with the dress it happened to wear in a particular age. It would be making the church too much like Don Quixote equipped as the knight of La Mancha. The days of *La Manchaism*, I fear, are not quite over.—Catholic churchmen do not yet sufficiently see that what *once* served the church, might prove a dead weight to her now. Anselm, Bernard, Thomas, Buonaventura, were truly great and good men, raised up to grapple with their times. The true secret of being like them, is to grapple with ours, and not by apeing them too closely in their tactics and forms of thought. In our just admiration of their piety, and Catholic depth, we should not overestimate the value of their logic. If they were pious and deep, it was not through, but in spite of, their philosophy. They would have been equally so without it. They were great, not so much for having analysed and sifted, as for having believed and loved, the truth. It is, in fact, their spiritual apprehension, and not their scholasticism, which makes them readable. Did a miracle give them back to the church of the 19th century, they would be the very last men on earth to revive their own philosophy. To say nothing of the glaring practical danger and folly of the attempt, we *can* no more reproduce it now, than we can the times, men, and circumstances, amongst which it flourished.

Let us *emulate*, not ape, these great men. It is impossible to shape the Present with the rusted, worn out, and exploded tools of the Past. Surely the living spirit of a former age may be revived amongst us once more, without our being forced to exhume its dead and fleshless bones—for such is scholastic philosophy now. The mail which resisted the darts and arrows of former centuries, would but poorly protect us against the musket balls and grape-shot of this. *Catholicity itself never changes:* not so, however, with its tools, and its tactics. Hence its universal adaptation to every age, and to all circumstances of time or country. Our present call in the church, is not to be men of the middle ages, but men of the 19th age; to watch and fight against the present assaults of the devil as they are shaped now—not as they were shaped then. True greatness is never to rise above, never to sink beneath, but always just to fill, one's sphere—no matter where it is cast.

You ask me, "What is the precise difference between Nominalism and Realism?" Perhaps the best answer I can give you will be a practical one. Theologically speaking, Nominalism was the *Lutheranism* of the middle ages—or christianity *run mad*. It generalized Things into mere Names. It was the disimbodied ghost; while Realism was the very "bone and sinew" of catholicity. The two differed, as shadow does from its substance,—as a thing from its name,—or as dreaming you feast, does from eating a good old-fashioned dinner. Nominalism has no bad representative in Lutheranism now, or in much of the "*High Churchmanship*" we see about us—which is but Lutheranism *on stilts*. It generalized the doctrines of Christianity into a mere bunch of ideas or opinions, which were technically called "Univerals" in the Schools, and which were thought to have no intrinsic and external reality,—in short to be pure *subjectivity*. On the contrary, Realism conceived christianity to be objective, real, and *outwardly substantial* in all its parts—as it were, a living and organic frame, by sacramental communion with which Christians were not only nominally, but really, actually, [illegible] of the very body, bones, and blood, of Christ, and thereby partakers (that is, through His humanity) of the divine nature Itself. Nominalism, in its essence, was concealed Pantheism,—Realism, Truth. Nominalism was the shell, Realism the kernel, of the Gospel,—or rather, so to speak, the nut itself.

The extremely gross and carnal ideas of the mode and character of the Real Presence in the Eucharist, which are known to have prevailed in the middle ages, may possibly be the "*unnamed Heresy*," to which Realism is said to have tended, in the extract you sent me*—to which, however, it no more inclined in reality, than the doctrine of the Real Presence does to Transubstantiation. It was, however, an error which it might very readily be made to countenance. It might *support* the error, but could scarcely *create* it.

From what I have now said, you will readily enough get at what I meant when I used these terms, "*Nominalism and Realism*," to you. It was merely a short and convenient way of distinguishing between the mere *name* of Christianity and Christianity itself. For a more scientific account of them, you must look elsewhere. Perhaps Hallam, Mosheim, Geisler, Dupin, or ransacking almost any good Cyclopædia you have at hand, for the articles, "Nominalism," "Realism," "Scholastic Philosophy," "Univerals," "Particulars," "Materia," "Forma," "Thomists," "Scotists," &c., will give you all the information you want, or more.

I think your argument on the non-existence of evil, is sound. Existence necessarily implies *substance* (ουσια). If, then, all ουσια is derived exclusively from the *creative* power of God, evil cannot be ουσια, or existence,—for evil cannot possibly be *from God*. I know that there is a *petitio principii* here, but the solution will be near enough for a Christian. See, for a confirmation of this view, a very beautiful analysis of the Theology of Anselm, by Mochler†. Thomas and all the church side of the schoolmen agree in it.

* * * * * ——

* From Life of St. Aebred—conclusion.

* "Certain it is, that Nominalism, when applied to the highest Christian doctrine, became a sort of Sabellianism, and Realism took the form of a new and nameless Heresy."

† "*Life of S. Anselm*," &c., translated into English.—London, T. Jones, 1842, pp. 178, 12mo. 3s.

For the Churchman.

My Dear Mr. Editor—Some kind friend has sent me within the last week two numbers of the Protestant Churchman, October 21st and 28th, in which are nearly five columns of that great paper filled, for the most part, with frothy declamation, ill-natured personalities, and repeated perverse misrepresentations, all intended, it would seem, principally—though you have a modicum of the favor—for my special benefit. I have therefore read over the whole article—for which I claim some merit—and come to the conclusion, that the writer, somewhat oppressed with the old rule, that a composition is to be estimated in a compound ratio of its length and density, and, conscious of its sad lack of the latter quality, determined to give a liberal surplusage of the former. "It is," to borrow the Protestant Churchman's own classic simile, "as long as the sea serpent," and I may add, about as crooked. Really, had the Protestant Churchman ever been even a second or third rate lawyer, I should think he had been assaying that sort of thing which the profession, I believe, sometimes call "special pleading." It is, however, a sorry effort, and can be of no advantage either to him or his cause.

In the first column of this labored production, there is something like an affected sneer at the idea of calling attention to the nature of the sentence resting upon the Bishop and Diocess of New York. Now, I am not at all surprised to find the Protestant Churchman desirous to turn away, and keep away, attention from the nature of that sentence, as there are in it, and about it, some things which even he sees and feels cannot, when passion has subsided, stand the light of investigation. True, indeed, so far as that sentence affects Bishop Onderdonk, the Protestant Churchman may have great pleasure in contemplating it:—yea, so great may be his satisfaction here, as to be even willing not only to suffer himself, but to have the whole Church suffer, if hereby he can secure the continuance of the sufferings of that Prelate. Something of this disposition seems to be here manifested. The writer exhibits, at least, as much of seeming exultation, as of sorrow, when he says, "There is too much of stern reality in the Episcopal paralysis under which we are suffering to make any attempt to call attention to the nature of the sentence, other than a piece of simplicity or absurdity." But, be it simplicity, or be it absurdity, let the Protestant Churchman know, that there are those—nor is their number small—who are not willing to suffer themselves, nor have the Church suffer, for the unholy gratification of punishing Bishop Onderdonk; and further, that attention will be again and again called to the nature of that sentence. The sense of injury and wrong done by it to the Church in the Diocess of New York, is too deep, too strong, too general, too abiding, to submit uncomplainingly to such monstrous injustice. And whatever may be the fate of Bishop Onderdonk—and brighter days, I verily believe, are in store for him—but whatever may be his fate, the Church in the Diocess of New York must, and will, be set free. Nor, till this is done, must the Protestant Churchman think to turn or keep away attention from the sentence which holds her in bondage.

The Protestant Churchman next rails through a full column and a half, like some very scold, about the time, mode, and object, of the introduction of my preamble and resolution to the late Convention. He bitterly complains that all was not done according to strict parliamentary rules; and he says, "instead of taking Mr. Bradish to task, I owe him and the Convention an apology." Owe Mr. Bradish and the Convention an apology! Can it be that the Protestant Churchman is here speaking by authority? In requiring this apology does he act with the knowledge and approbation of "that gentleman who is not likely to descend from the Convention to a newspaper warfare?" And, to secure this object of vanity, does he too seek the honorable and doubly safe position—"a shelter," not only "behind the Convention," but also behind the redoubtable name of the Protestant Churchman? What greatness! What magnanimity! Berate a man well with sundry hard and foul words, and then, from the editorial throne, demand of him an apology! Truly, this is the very quintessence of modesty! It is, indeed, special pleading with a witness! And all, I suppose, according to strict parliamentary rules! But, Mr. Editor, in such abstruse matter, I must plead ignorance: nor do I make any pretensions to a knowledge of parliamentary rules. All I claim is a little plain common sense; and I know not that, in relation to my preamble and resolution, even this can be sustained. Be this, however, as it may, I have no one to blame but myself. I acted on my own responsibility; and it is not right to make you, or any one else, answerable for my sins and blunders in this matter, whichever they may be thought or called. I had in view a very distinct, and, as I thought, a very important object. The course I took to reach it was deliberately taken, and for reasons which were to me perfectly satisfactory. My object was, as has been often stated, to get the preamble and resolution on the Journal of the Convention, and, if possible, to get them there by a *full and decisive vote* of the Convention. A silent, matter-of-course consent for them to go there, would not have satisfied me. There seemed to me to prevail a sort of apathy in regard to the "present anomalous position of the Church in the Diocess of New York," and I was anxious to know whether the members of the Convention were content to have this state of things continue. And supposing the Convention, like all other legislative bodies, had the right to say what should, and what should not, go on its Journal, I thought the course adopted was the best to bring out the true—but I confess, with me, *then* doubtful—sense of the Convention on a matter deemed by me, at least, so important. I, therefore, sought and obtained permission to read my paper. Having done this, I laid it upon the President's desk, without indicating any particular course I wished it to take; but stating my willingness to have the Convention do with the proposition submitted, just as it pleased. Nor was it, till asked what disposal I wished made of the matter introduced, that I answered, I care not, so it may go on the Journal. Now, in this stage of the business—and here was the point to which I desired to bring the Convention, before any action whatever was had on the paper, beyond the mere reading of it, before, indeed, it was really in the possession of the Convention—I presume it would have been in order—at any rate, I then thought so—for any member of the House—supposing the paper in its possession, to move to lay it on the table—to postpone indefinitely the consideration of it, or to reject it altogether—and refuse it a place on the Journal. No such motion, however, was made; and at this, I confess, I was alike surprised and gratified. But a motion was made, and seconded, to receive the paper, to enter it on the Journal, and refer for consideration to the next Convention; and this motion prevailed, I believe without hardly a dissenting voice. And for this act of the Convention, in so attentively listening to my proposition, so kindly receiving it, and then, disposing of it so exactly to mind, I cannot sufficiently express my gatitude; as in this act, I see the evidence that the spirit of the Church in the Diocess of New York, is not entirely broken down; and that her honor, her rights, and her interests, will yet be vindicated. And I hereby pledge myself, whenever the Convention shall call upon me to make an apology for this act, which it so readily and unanimously made its own, cheerfully to obey the summons. Nor do I know that I have any very great objection to performing the same duty to any distinguished individual whom the Convention may think fit to connect with itself, provided always, the junction be made according to strict parliamentary rules.

The Protestant Churchman then devotes nearly two columns, though in a rather disjointed way, to his favorite dream of "a compromise"—a matter, if true, now of very little consequence, but this, whatever it may be, is altogether in my favor, and binds him as an honorable man to respect this compromise, and use his best exertions to carry out its sound and declared principles to their natural and desired results—the entire "relief of the Church in the Diocess of New York from its present anomalous position."

The Protestant Churchman says, "Dr. Sherwood questions the statement that the resolutions of the New York Convention were a compromise." "That he concedes his ignorance on this material part of the case, while he denies them to be a compromise." And that "he will give some of the facts—[to be seen presently]—of the compromise now denied by Dr. Sherwood," &c. &c. Now all this, and much more that the Protestant Churchman has said on, around, and about, this point, is destitute of truth. I have made no such denial; though I certainly never believed that the New York resolutions could, in any possibly correct sense of the term, be called a compromise. I simply intimated my surprise that anybody should, for a moment, pretend that these resolutions were a compromise between the two parties in New York; and expressed the 'wish that he had informed us by whom this compromise was made, and on what points;' and this the Protestant Churchman makes out to be a denial. But as correct quotations and fair dealing are no longer expected from that quarter, let all this pass. He insists upon it, they were a compromise—and after his lucid commentary, profound argument, and able summing up of the facts, in the case, it is possible that I may be obliged here to "concede my ignorance." But, let us look a little at this compromise, as set forth by the Protestant Churchman, and with which he is so much enamored. He admits that the resolutions were drawn up sometime before the meeting of the Convention—drawn up, too, by "one side," and that side, not his; but the one to which, I suppose, I must belong, if, perchance, I am of either side. He admits, also, that these New York resolutions were received without the slightest alteration by the "other side," that is, his side—and he admits further, that the leaders of this other, or his, side, at once adopted these resolutions as their own, and without the change of a word or syllable, instead of the resolution which they had prepared, and held in charge! He says, "These resolutions were shown to, and read by, Mr. Bradish, Judge Oakley, and Mr. Duer, and found to be *precisely the same* [marvellous coincidence] as the resolution already committed to their charge, and they immediately stated [he does not say to whom] that the side they represented were in favor of such a proposition, and would support it." In the sentence immediately preceding the one just quoted, the New York resolutions, and that of Mr. Bradish & Co., "*were discovered to be of similar import:*" here they have come to be *precisely the same!* This sudden improvement however from similarity to precise identity, is a matter easily effected by the Protestant Churchman. Here, then, Mr. Editor, is this famous compromise according to the Protestant Churchman; and by which, he and his side adopted the New York resolutions, and made them their own! No difference of opinion, no adjustment of difficulties, no mutual concessions, the very essence of a compromise; but one whole side, rank and file, going over in a body, and acceding, without the slightest objection—without even a make-believe effort to alter a word or letter—to the *prescribed*, unyielding terms of the other side! Indeed, a most marvellous compromise! "Truly, there is no reasoning with such notions." But did the Protestant Churchman, in the exigencies of his forlorn hope, really think that by this finesse, this trick of his side, in so readily accepting the New York resolutions, and thus stepping in and attempting to take the wind out of the sails of the other side, he could make the world believe that these resolutions were a compromise? or that he could make them "harmless and non-committal?" It does, indeed, seem that he had "simplicity or absurdity" enough so to think. Hence the delightful self-confidence, and truly paternal, yet half complaining, air, with which he ushers in his "some of the facts," on which he rests his faith in this compromise. And from what source think you, Mr. Editor, these facts come? If you will promise to keep your gravity, you shall be informed. "Dr. Sherwood seldom reads the Protestant Churchman [truth], and therefore is not likely to be benefitted [another truth] by our statements; but to refresh the memory of our readers, we quote from the Protestant Churchman, an account of the proceedings of the Diocesian Convention of that year, which will give some of the facts of the compromise now denied by Dr. Sherwood." He then republishes three-fourths of a column from his own veracious print of Oct. 9th, 1847! This, dear Mr. Editor, is really a good joke. Now the Protestant Churchman may be authority *for* the Protestant Churchman: but I wonder if for anybody else? And he will pardon me if I beg to be excused from any further "benefits of his statements."

The Protestant Churchman finally reaches what he calls, and truly—"a plain issue of fact." And here again he seems trying to play the lawyer, in behalf, I suppose, of "that gentleman who is not likely to descend from the Convention to a newspaper warfare, which can subserve no other end, than to conceal the real issue." As I had, on a former occasion, intimated a want of candour and manliness, on the part of the Protestant Churchman, in not correcting an error, and which he easily might have known to be, and was actually informed was, an untruth; he here says, "We mean to have the candor and manliness to correct the error, if it be one." Let us now see how he redeems this pledge; or what the candor and manliness of the Protestant Churchman amount to.

In the General Convention of 1847, I stated, as reported, and correctly, too, by the Churchman at the time, "that the New York resolutions came to us by a unanimous vote of the Convention of that Diocess; and these resolutions, in respectful terms, asked for relief." I then added: "And it is my settled opinion, that no relief will be satisfactory to the Church in the Diocess of New York, short of the unconditional removal of the sentence." Here are the declarations of a well known and acknowledged fact—that the New York resolutions asked for relief, and the expression of my individual opinion, as to the nature of the relief that would be satisfactory to the Church in the Diocess of New York.

The Protestant Churchman of Nov. 13th, 1847, declares, that "I asserted on the floor of the General Convention, that the *New York resolutions asked* the unconditional removal of the sentence." This misrepresentation was promptly met and exposed the next week, by a friend in the Churchman of Nov. 20th, 1847, who stated clearly the broad distinction I had made between the request of the New York resolutions for relief, and my own opinion as to the nature of the relief that would be satisfactory. Yet, notwithstanding this, on the 30th of Sept., 1848—nearly a year afterward, and when he must have had good reason to suspect that he had made a mistake, and with regard to which, he might easily have satisfied himself, if not by a friendly inquiry from me, yet from some of the New York delegation, a majority of whom reside in the city, who sat around me, and heard what I said, the Protestant Churchman republishes the same misrepresentation. And again, Oct. 7th, 1848, improving upon his former versions, the Protestant Churchman says:—

"Dr. Sherwood is the reverend gentleman, who stated in the General Convention, in his place, as a *representative* of New York, that this Diocess, by a unaminous vote of its Convention, had demanded the unconditional restoration of Bishop Onderdonk." Desirious to put a stop to this vile slander, to give the act its appropriate name, I pronounced it "a downright, unqualified, reiterated, falsehood." Here, then, is "the plain issue of fact." I affirm that I said in the General Convention, "*the New York resolutions asked for relief.*" The Protestant Churchman declares, "*I asserted in the General Convention that the New York resolutsons asked the unconditional removal of the sentence,*" . . . "*had demanded the unconditional restoration of Bishop Onderdonk.*"

And now this upright and amiable advocate of this determined falsifier—the Protestant Churchman of the "Protestant Churchman"—finding that the various editions of the falsehood destroy each other by their incongruity, is desirous to exhibit his "candor and manliness" in this matter, by "taking evidence on the point." Very well: let us hear this evidence. Who is the witness? for he has one, and one, too, in whom it is thought more reliance may be placed than in the Protestant Churchman; it is the "Herald's". It must be distinctly understood here, that I cannot vouch for the truth of the Protestant Churchman's quotation from the Herald; but it reads thus:—"Dr. Sherwood proceeded: it should be remembered that the resolutions came from the Diocess of New York, with the unaminous consent of the whole Convention; and that the relief asked for was the unconditional removal of the sentence." Now, supposing this quotation to be correct, I find no difficulty in understanding how a reporter, in his short-hand, condensed, mode of recording what he hears in the debates of a large, popular assembly, may have, inadvertently and unintentionally, brought together, as connected matter, in one sentence, that which was entirely disconnected, and expressed in different sentences. And I have not the slightest doubt, that the able and respected reporter of that widely-circulated and popular paper, on showing him the report of the Churchman, of what I really "not meant to say," but really did say, would, at once, have acknowledged his mistake, and had "candor and manliness" enough to correct the error. Most sincerely do I wish I could say as much of the Protestant Churchman. But no: he is not disposed to allow me to do this. He seems insensible alike to the claims of justice, and the dictates of truth; and to be determined to persevere, against charity, good will, and brotherly kindness, in maintaining, repeating, and publishing, this downright, unqualified, reiterated—and I must now add—wilful and malicious falsehood. Now, all this truly astonishes me! For, although I can readily understand with what eagerness and delight the Protestant Churchman may, at first, have seized upon this extract from the Herald, and blazoned it to the world, and could as readily have excused this act of unkindness, had he manifested the slightest sense of it; yet, when informed of his mistake—when assured what he had published was an untruth, and, that thereby, he had done injury and wrong to a Christian brother; that he should then, not only refuse to correct the error, but persist in maintaining the falsehood, is what, on the principles of honor, truth, and decency, I cannot comprehend! There are, however, it would seem, persons with propensities which cannot be explained on any of the ordinary principles of human action. The Protestant Churchman's taste for misrepresentation and perversion of truth, is, I fear, incorrigible. Hence his desperate effort to extract from my preamble and resolution, something to support the cruel falsehood he has so frequently published, and now, with a zeal worthy of a good cause, labors to justify. But this, like all his other efforts, in this matter, will prove an utter failure.

Having quoted *a part* of the preamble, the Protestant Churchman, by garbling this part, first manufactures a false statement; and then, out of this statement, constructs the following propositions, which he calls an "argument"!—Whether it be one or not; or whether it make for or against him, let those who have read the preamble judge. He says,

"The argument is thus:"

"1. The General Convention did not grant *that relief* desired by the Convention of the Diocess of New York."

"2. The House of Bishops declare little or no hope exists of the restoration of Bishop Onderdonk."

"3. Hereby giving us to understand, little or no hope exists of obtaining *that relief* desired by the Convention of the Diocess of New York."

He then adds—"If this is not an assertion that, in their resolutions, the Convention of the Diocess of New York, asked or desired the restoration of Bishop Onderdonk, then black is white. The House of Bishops have refused to restore the Bishop, hereby denying the relief we asked. This seems to us plain English."

Now, for the reputation of "plain English," as well as of plain reason, and plain sense, I must be allowed to say, that the Protestant Churchman's spectacles, or his brains, one or both, "seem to us" to be here, out of order.

I will first correct his three propositions, so as to make them harmonize, so far as may be, with the language of the preamble.

The 1st should be amended as follows: "The General Convention did not grant that relief desired by the Convention of the Diocess of New York, *as an act of justice to the Church in said Diocess.*" This latter part in italics, so important to the right sense of the preamble, and so clearly indicating that the relief desired by the New York resolutions, was *that relief* which those resolutions so fully express; that is, "*the relief of the Church in the Diocess of New York, from its present anomalous position,*" the Protestant Churchman thought best to omit! Perhaps he saw its effects upon his proposition, or, peradventure, he saw it was not "plain English."

The 2d proposition cannot be made out at all from the preamble; there is no such language or idea in it; but is manufactured out of the new materials he had previously collected in his garbled statement.

The 3d proposition should read thus:—"Hereby giving us to understand that there is little or no hope for that relief, to the Church in the Diocess of New York, which we have declared (using again the very language of the New York resolutions) justice and her best interests demand."

Having disposed of the second proposition, doubtless the one of most interest to the Protestant Churchman, as the idea of Bishop Onderdonk's restoration seems, like some goblin, to haunt him by day and by night, filling his waking as well as his sleeping dreams, and oppressing him like the nightmare—and corrected the other two—let us look at the logic here exhibited.

The Protestant Churchman says, "If this is not an assertion that, in their resolutions, the Convention of the Diocess of New York asked or desired the restoration of Bishop Onderdonk, then black is white."

The preamble having declared, in the language of the New York resolutions—and the Protestant Churchman should not forget that he claims them as a "compromise"—"that justice to the Church in the Diocess of New York, as well as its best interests, demand that it be relieved from its present anomalous position," proceeds to state that "the General Convention . . . did not grant that relief—[relief from its present anomalous position] desired by the Convention of the Diocess of New York, as an act of justice to the Church in said Diocess." And then, after giving the declaration of the House of Bishops, to the Bishop and Diocess of New York, the preamble adds: "hereby giving us to understand that there is little or no hope for that relief to the Church in this Diocess—[relief from its present anomalous position again] which we have declared justice, and her best interests, demand." Therefore, according to the Protestant Churchman's logic, "the preamble asserts that the New York resolutions, ask or desire the restoration of Bishop Onderdonk"! Is this conclusion, Mr. Editor, black or white? Truly, the Protestant Churchman must be the very Coryphæus of the reasoning art.

But does the Protestant Churchman seriously contend or think that the Church, in the Diocess of New York, *has obtained the relief* which she asked from the General Convention? Is she at all relieved? Does not her anomalous, her cruel, position continue as it was? Again: Is the Protestant Churchman really ignorant of the fact, that the General Convention *had* the power to grant relief to the afflicted Church in New York, *otherwise* than by the restoration of Bishop Onderdonk? Is he also ignorant of these other facts, that the House of Bishops *alone* can now grant to this Church, that relief which justice and her best interests demand?—And that the House of Bishops can grant this relief only by a modification or removal of the sentence? If not ignorant of, or blind to, these facts, why this labored, persevering effort, to conceal and pervert the truth in the matter?

The Protestant Churchman concludes with quoting the last two or three sentences of my

letter, and which he prefaces with the following somewhat petulant, though, by him, doubtless, thought, very generous and candid language.

"We now close our remarks on this painful subject, by giving to Dr. Sherwood, the benefit of his own statement, as to what he did say in the General Convention. In our opinion it does not help him much, but he is entitled, and is heartily welcome, to all the good it may be to his cause. He says:

'To set this matter at rest, I will here repeat what I did say on that occasion, as reported at the time.

'At the close of my remarks I said, 'It should be remembered that the resolutions of the New York Convention, came to us by the unanimous vote of that Convention.' 'I said the resolutions, in respectful terms, asked for RELIEF, 'I then added, as my own conviction; it is my settled opinion, that no relief will be satisfactory to the Church in the Diocess of New York, short of the unconditional removal of the sentence.' This opinion I still entertain."

Now suppose, instead of the above, after stating it should be remembered that the New York resolutions came to us by a unanimous vote of that Convention, and that they, in respectful terms, asked for relief, I had said, It is my settled opinion, that no relief will be satisfactory to the Church in the Diocess of New York, short of the unconditional crucifixion of Bishop Onderdonk: would *even* the Protestant Churchman have contended, or supposed I was expressing, or intended to express the sense of the New York resolutions?

But enough, and more than enough, of this pitiful effort to conceal and pervert the truth.

Yours truly,

November 11th, 1848. R. S.

For the Churchman.

The service of God, as required by Him, is an exclusive service. It demands the renouncing of every other. This is meant in our Blessed Lord's declaration, "Ye cannot serve God and mammon." Mammon, or money, is wisely selected as the object of human regard best adapted to illustrate this truth; because, properly considered and used, it is a blessing, and can be rendered greatly subservient to the interests of virtue and piety; and because it is hence peculiarly liable to beguile its votary into the idea, or enable him to deceive others with the pretended idea, that whatever may be the degree or kind of his devotion to it, short of dishonesty, it is to a good thing, and therefore cannot itself be wrong. But even this thing, which, unlike impieties or immoralities, is not evil in itself, a man cannot serve, if he would acceptably serve his God. *Serve*, that is, be the servant of, so that the thing served dictates its own terms, and draws to itself such submission and deference as assign to it a very leading influence in the appropriation of time, care, and effort; perhaps such an absorbing of these, as to allow mammon to reign not only paramount but exclusively.—All such service must be God's, and mammon kept in entire subjection to it, even, if needed, to its own utter sacrifice; or it cannot be that service which only is acceptable and pleasing to God. And what is true of mammon, is true of everything calculated to draw the mind from supreme and entire devotion to the service of God, the purity and singleness of heart which it requires, the love and obedience which are of its essence, the alacrity, earnestness, and exclusion of all hindrance, which it so richly merits. A man cannot serve it, if he would be a true and faithful Christian. Such being the will and law of God, as revealed to his Church, she hath always and everywhere established and retained it, as scriptural and catholic tradition, that all other service must be formally renounced when men are enlisted in that of God, as is done on their admission by baptism into her membership, and thus into the evangelical covenant. The form of this renunciation which our branch of the Catholic Church has received from the purest antiquity, and which constitutes one of the links that bind it to the blessed company of all faithful people, who have gone to the Church's rest in paradise, or are still enlisted in the Church's service and probation and fight of faith on earth, should be a subject of the Christions perpetual and most serious reflection and study. When he was baptized into Christ, it was declared for him or by him, that that very act was a renunciation, to which he was thence forward ever to be bound, "of the devil and all his works the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that" he will "not follow, or be led by them," that is, serve them.

It would be a great mistake to suppose that under the first head of this renunciation were included only the great and grievous sins, and abominable vices, to which the devil seeks to lure the sons of men, as the service most congenial to him. The Bible is full of cautions and warnings against that craftiness and those devices of Satan, whereby he would conceal from men the proper and more hideous features of his service, which might alarm and repel them, and would draw them by those outward shows of reasonableness, fitness, and even duty, behind which he can command such a state of heart, such false principles, such dispositions and tempers, such a general inclining toward him of the inner man, as effectually answer his purpose. The extent to which this is often carried, is strongly indicated where Scripture speaks of Satan being "transformed into an angel of light." As is his craft, so should be the Chistian's vigilance, ever wakeful, ever earnest, ever scrutinizing.—It should look narrowly into all that he thinks duty, lest it but appear so to him, because it is convenient, because it falls easily in with his own views, because it may be conducive to some favorite objects, because it may be itself agreeable and pleasurable, because it may furnish a desirable reply to such a question as Malachi attributes to the unfaithful of his day—"What *profit* is it, that we have kept His ordinance?" The Christian should look narrowly into what he thinks *the whole* of duty, lest it be that partial service whose sinful and dangerous character is exhibited in the solemn warning, "Whosoever shall keep the whole law, and yet offend in one point,"—and offence may be by omission as well as commission—"he is guilty of all." The Christian should reflect most deeply on that thoroughly pervading principle of Scripture, that though outward obedience to the commandments and ordinances of the Lord is indispensable, so that without it there can be no living faith, no justification with God, no true religion, and no hope of salvation, yet is all such obedience of no avail unless it springs from a heart moulded and controlled by the faith, the virtue, and the piety of the Gospel. Without this, all obedience is Satan's lure to lull us into security, and encourage to the giving up of our souls to his gradual training for himself. The Christian should look well to the system of religion which he embraces, lest it be so defective in the faith and devotion, the principles and the duty, to which it calls, as to be, after all, but Satan's device to draw him from what God requires to be believed and to be done, that man may be saved. It is much that the Christian has to do in fulfilling his pledged renunciation of the devil and all his works. These works are insinuated into every department of Christian duty, operating as hindrances to its discharge; as perversions of judgment from a right view of it; as a compromise of its mere outward performance for lack of the accompaniments of the true faith, of holy affection, and of Christian charity, that are necessary for its possessing the good character for which the Gospel commends it; as a corruption of it into a price at which the conscience may be bought over to false security, or to an easy guidance into sin.

It is not worth while to enter into a special consideration of the form of expression used in the second head of the baptismal renunciation, "the vain pomp and glory of the world, with all covetous desires of the same." The catechism gives its meaning in the terms, "the pomps and vanity of this wicked world;" and the Church, in one of her collects, bids Christians make the discharge of the duty the subject of special prayer, in the petition, "grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God." The pomp and glory of the world—its pride and show—pride of person, wealth, or honor—show of business or pleasure—pride of station or talent—show of spirit or achievement,—are all, indeed, "*vanity*"; beneath the soul's dignity, insufficient for its most rational enjoyment, hurtful or destructive to its purity, luring to its utter apostacy from virtue, perillous to its eternal interests. The world is a hard master: it sorely tries the religion of the conscientious Christian whose lot in life compels to constant toil, for the support of himself and his; always endeavoring to excite him to murmuring against his Heavenly Father, to questionable or decidedly wrong expedients in his affairs, or to carelessness or neglect of Christian duty—O let him not yield: that Heavenly Father, as in both providence and grace He will make manifest, will never leave nor forsake His faithful servants. The world knows well how more and more thoroughly to secure to itself those who suffer their attachments to become strong to it; how to make its joys more and more fascinating; how to impress on its possessions a higher and still higher estimated value; how to render the heart straitened, or indifferent, or hardened, toward the claims of charity; how gradually to make of its friend its slave, and if its slave its victim. The world mingles much with religion: it tempts to trust in its show and outward performances, whether in ceremonial, in grimace, in ostentatious, heartless, or hypocritical prayer, in affected sanctimony, in affected language or demeanor, or in much profession: it infuses its own vanity and dissipation into religious forms and doings: it lures to its arts of questionable integrity and honesty, or downright fraud and lying, not only those who shamelessly own it as the object of their adoration; but those too who affect no little righteousness towards God; and not only in matters clearly its own; but also for purposes connected with religious profession, and ostensible religious zeal and devotion. There is often much railing against the world, where the world is far from being renounced; much boasting of the service of God, where that duty is annihilated because of the service of the world. The world does great injury to the cause of religion, also, in another direction, infusing a secular character into it, as if it were but a department of human science, capable of improvement by the increased experience and attainment of the age, and even by the results of individual views of reasonableness and expediency. In the spirit of the papal heresy of development, protestant rationalism and lawlessness of private judgment, set aside all regard for that heavenly character of the Gospel which came from heaven itself, and which was in its greatest purity when apostolic teaching and tradition were the Church's guide, and when, in the New Testament, the Holy Ghost made record of the rules and principles which were to continue it, for all future time, as then it was, in the purity and integrity of its faith, and in all the great principles of its ministry, sacraments, and worship. "I renounce the sinful desires of *the flesh*"—σαρξ—that is, says Parkhurst, "the *corrupt nature* of man," "of" which "the works," says St. Paul, "are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,* hatred, variance, emulations, wrath, strife, seditions, heresies, divisions, envyings, murders, drunkenness, revelings, and such like." Add to this the clear principle of the Bible, that guilt consists not only in deeds, but in words of like character, and even intentions, desires, and voluntarily indulged thoughts, thereunto directed, and in all tempers, dispositions, and passions, whose tendency is towards sin in one's self or in another; and the Christian has certainly a great work before him in his pledged renunciation of the sinful desires of the flesh—a work calling—as do the previously considered heads of renunciation—for constant watchfulness and self-examination, earnest study of the divine law, faithful and diligent prayer, deep and serious meditation, honest and cordial exertion. But who is sufficient for these things? No man of himself. Our only sufficiency is God. To make this sufficiency ours, was the great object of the glorious Gospel. Its faith, resting in Christ as the Mediator of the covenant, and the Saviour of all that believe, opens the way to our interest in this sufficiency. Its revelation points us to entrance on that way, and continuance therein.—Its Church, with its priesthood, sacraments, worship, and instructions, is God's divinely appointed and commissioned handmaid to lead us therein—His chosen instrument for the edifying of the saints unto their perfection—for bringing them, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.† And that the word of God, its faith, and its Church, may secure our true service of Him, and our consequent renunciation of all that hinders or opposes it, it has pleased Him to send His Holy Ghost upon and into this Church, giving vitality to its faith, efficiency to its sacraments, and success to its instructions, and accompanying the due use of its services, and the rightly performed and received ministrations of its priesthood, with the healthful spirit of His grace, and the continual dew of His blessing, upon its members, that they may continue Christ's forever, and daily increase in His Holy Spirit, more and more, until they come unto His everlasting kingdom.

B. T. O.

* The essence of the crime of idolatry, besides the offering of divine honors to any created person or thing, or the likeness of any, consists in allowing the love or service of any one or anything, to diminish or interfere with that love and that service which God requires for Himself. The guilt of it is emphatically declared in Scripture to be attached to *covetousness*. The Bible warrants the belief that there were times when witchcraft was connected with the actual surrender of oneself, for the performance of miracles, to powers allowed to be conferred by evil spirits. At all times, however, there exists, and is therefore to be renounced by Christians, its accompanying guilt of imposition, deception, and taking advantage of the ignorance or credulity of others.

† Ephesians iv. 11, 12, 13.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION X.

SECTS SINCE THE REFORMATION.

(Continued.)

6. *Mennonites.* This sect is probably to be regarded as more nearly the descendants and representatives of the Albigenses or Waldenses than any other now in existence.

"The Mennonites fully acknowledge that they derive their name from MENNO SIMON, a native of *Wilmarsum*, born in *Friesland*, A. D. 1495. In 1530 he was induced to examine the New Testament for himself, and his views were materially changed. He now commenced to travel with a view to consult some of his cotemporaries, such as Luther, Bucer, Bullinger and others. 'He distinctly repudiated the extravagances of the *Munsterites* or *Anabaptists*, yet assumed among them, at their earnest solicitation the rank and functions of a public Teacher. In 1537, he commenced travelling among the Anabaptists, or descendants of the ancient Waldenses, all of whom were as scattered sheep of the house of Israel. He visited *East* and *West Friesland*, the province of *Groningen*, and then went to *Holland*, *Guilderland*, *Brabant*, *Westphalia*, and continued through the *German Provinces*, that lie on the coast of the *Baltic Sea*, and penetrated as far as *Livonia*. In these places his ministerial labors were attended with remarkable success, and added a prodigious number of followers."

Now in all these countries the Church was established, but Menno allied himself with those who were out of its communion. Whether he found them already organized as sects, or organized them himself, or left them unorganized, it is immaterial so far as their identity with the Church is concerned.

His object, says his historian, CHRISTIAN HERR, of *Pequea*, a bishop of the Mennonite church,

"was reformation and spiritual edification of his fellow men. He purified the doctrines of the *Anabaptists*—he retained some of them, and he excluded others who were tainted with the *Munsterite* heresy. He founded many communities in various parts of Europe."

Thus we see that he was a reformer *in the Anabaptist church*, a body totally distinct in all its visible relations and connections, from the Church which we are seeking to identify.

"From the year 1537, the Mennonites suffered great persecutions in Europe. They were compelled to flee from one country to another. Many came to Pennsylvania as early as 1683. Before 1735 there were probably rising of five hundred families in Lancaster county, Penn. In 1727, they translated and published their confession of faith.

Of course I would not associate them with the Anabaptists or Munsterites any farther than they choose such an association for themselves. Yet the common course with Ecclesiastical historians, is to regard the Anabaptists as a development of the Albigenses, and both the Baptists and the Mennonites as descendants of the Anabaptists, though it is admitted on all hands, that both these sects have repudiated much of the history of their ancestry. There is good foundation for this view. But that is immaterial to our present purpose. Whether we refer the origin of the sect to Menno himself or consider him merely as a reformer in the sect; the sect itself is a body of seceders which sprung up in Germany, and has finally come to be established in this country. It claims no identity, no visible connection, union or communion with the Church that existed before them.

They claim 120,000 people, 240 ministers, 130 places of worship, 50,000 or 60,000 members.

7. *Methodists.* The following account is abridged from the Rev. DR. BANGS of *N. York*.

"The well-known founder of Methodism under God was the REV. JOHN WESLEY, a presbyter of the Church of England, who after his own conversion, set out with a simple desire to revive pure and undefiled religion in the Church of which he was a member and a minister."

Dr. Bangs has not given an account of the rise of Methodism in England. I will, therefore, interrupt his narration to speak of it somewhat.

From the Revolution in England, 1688, in consequence of important changes in the ecclesiastical management of England, there commenced a rapid and sad decline in the state of religion in the English Church. Daily Prayer, from being neglected and omitted, came to be regarded as not at all obligatory—unnecessary, and even perhaps superstitious. The Church's holy seasons, for Prayer, Fasting, and Repentance, were neglected. The Holy Communion was less and less frequently administered, and in some cases it was celebrated only on the three times in the year required by the laws of the land. Discipline was relaxed and worldly indifference was the prevailing characteristic. Wesley and a few others combined for the purposes of greater piety and a more faithful use of the means of grace pointed out for her members by the English church. This procured them the name of *Methodists*, which the sect that grew out of the movement still retains. In 1738, he visited Germany, and on his return, he commenced those systematic labors which resulted in the foundation of his sect. The foundation of separate congregations in England is commonly assigned to 1739. We now return to our narration from Dr. Bangs.

"The Methodist society in America was established in the city of New York, in the year 1766. A few pious emigrants from Ireland who previously to their removal had been members of the Methodist society in their own country, landed in this city. Among their number was Mr. *Philip Embury*, their local preacher. This party soon became very dissolute in their morals, until a pious woman went into the room where they were assembled—seized the cards with which they were playing and threw them into the fire. She turned to Mr. Embury and said that he must preach to them. And accordingly he preached his first hired sermon in his own hired house to five persons only. This it is believed was the first Methodist sermon ever preached in America, Oct. 30, 1768. In 1784, we come to an important era in the history of this sect. Up to this time their preachers had been considered as laymen having no authority to administer the ordinances, and hence the members of the societies had been dependent upon other ministers for the rite of baptism and the Lord's Supper. In 1770, to avoid this difficulty, some of the southern preachers had begun to ordain each other. Through the influence of Mr. Asbury this practice had been discontinued, and on the 2d of Sept. 1784, Mr. Wesley, assisted by other presbyters consecrated Thomas Coke, L.L.D., then a presbyter in the Church of England, as superintendent, and likewise ordained two others to the office of Elders, and sent them over to America, with instructions to organize the societies here into a separate and independent church, furnishing them with forms of ordinations for deans [deacons?], elders and superintendents, for administering baptism, and the consecration and administration of the Lord's supper. At a Conference called for that purpose in Baltimore, Dec. 25, 1784, the measures were unanimously approved of. Dr. Coke was recognized in his character of Superintendent, and Mr. Asbury was elected to the same office, and consecrated by Dr. Coke on the 27th of the same month. Several others were ordained deacons and elders at the same time.

Thus their organization was completed. The founders of the Methodist church in this country were men who had been, and were at that time, some of them members of the English Church. Yet, in what they did, they did not act with the sanction of that Church; the society which they formed was not received into communion with the Church of England and never sought to be so received. It made no claims to be a branch of that Church. In the function of ordination which Mr. Wesley took upon himself to perform, he transcended the authority which in view of the Church of England, he, as a Presbyter merely, possessed. Nor do even the men whom he ordained, seem to have been satisfied with their ordination; for both Dr. Coke and Mr. Asbury sought ordination from the American Bishops, SEABURY of *Connecticut*, and WHITE of *Pennsylvania*.*

* See WHITE'S *Memoirs*, p. 168.

No one, with these facts before him, would for a moment pretend that there was any identity between the Methodist church and the Church of England, by whose members it was founded.

The origin of the Methodists presents for our consideration a new topic.

It is sometimes claimed by the Methodists, that their church and ministrations are valid, because they are derived from men who were ordained in the English Church, and therefore had the right and the authority to do what they did.

Now in the first place, it never has been held or acknowledged in any branch of the Church, that a presbyter is competent to ordain. Without going into this question at all in this place, I will only say, that so long as the rule is held by the Church, its violation by any number of persons under such circumstances, will constitute them a new sect which the Church will not own to be a part of itself; and therefore of necessity; whether in the right or the wrong, it will be a different and diverse body.

It is a principle of action everywhere recognized, approved, and acted upon, that the parent society or institution is the interpreter of its own laws and the judge of all alleged conformity or nonconformity to them. If a society of persons should propose to be received by the Methodists into their Conference, the Conference would be regarded by all persons as the proper authority to judge and decide whether those persons had complied with their requisitions or not. And if they had not, the Conference would refuse to receive them. No man living doubts or questions their right to do so. And if these applicants were refused admission, and yet should choose to go on by themselves, no body would think of identifying them with the Methodists. They would be regarded as a sect by themselves.

But again. Though it be conceded or proved that Mr. Wesley and the other presbyters were competent to ordain others and even a Bishop, for that was the office to which Dr. Coke and Mr. Asbury were appointed—yet it must be done *in the Church* and *for* the Church. The ministerial authority is circumscribed to acts *for* and *within* the church. Suppose the Ministry of Christ should undertake to preach Platonism for the Gospel, would it be attended with the same saving efficacy? Suppose they should go and administer the sacraments of Baptism and the Lord's Supper to some unconverted heathen: would these sacraments be of any efficacy to them? Surely not. So, too with ordination. It is a power given for the purpose of supplying the Church with men "for the work of the ministry for the perfection of the saints, and for the edifying the Body of Christ"*, all of which is to be done *in the Church*. If, therefore, those possessing this power, should exercise it for any other purpose, his act would have no validity or force whatever.

* Eph. 4: 12.

Now beyond question, such is the case, where one having authority for ordination in the Church exercises that authority in laying a foundation on which he himself or others are to build a new sect. No matter by whom performed, such acts have no validity.

It is a singular fact, that as in the case of almost all the founders of the modern sects, they did not believe that they could, under the circumstances, found a society that should be a Branch of the Church, so also it was in the case of Wesley. In his sermon preached at Cork about two years before his death, he declared to the preachers in his connection that they had no right to baptize and administer the sacrament of the Lord's Supper. His design was to improve the state of religion *in* the Church. But, as he said, he did not dare to leave the church, and on the Minutes of the Conference, in 1770, he had these emphatic words entered: "*Let this be well observed—I fear when the Methodists leave the Church, God will leave them.*"

The Methodists claim 1,068,525 members, and 7730 local preachers.

8. *The Moravians.* Like that of the Mennonites and Baptists, the history of this sect is involved in a great deal of obscurity. Like them too, the Moravians refer to, and make use of the Waldenses, or Albigenses. From an article in *Rupp's* collection, which has the sanction of the Board of the Moravian church, I make the following abridgement.

"United Brethren, or *Unitas Fratrum*, or sometimes called *Moravians*, were originally founded by the descendants of the Bohemian and Moravian Brethren, who being persecuted for their religious tenets and non-conformity in their native country, founded a colony under the patronage of COUNT ZINZENDORF, on an estate of his called *Berthelsdorf* in *Upper Lusatia* in the year 1722, to which colony the name of '*Hernnhut*' was given. No bond of union however, existed for sometime. But after a while under the guidance of Count Zinzendorf, who from an early age had entertained an idea of constituting a Christian community [becoming himself its founder], on the model of the primitive apostolic congregations, certain articles of union were proposed among them. All the inhabitants of Hernnhut after mature consideration adopted this scheme and these statutes by the name of a brotherly agreement, and pledged themselves mutually to its observance in the year 1727, and thus formed the first stock of the present Society of United Brethren. Count Zinzendorf was justly in some measure considered the founder of the society. Individuals from the Protestant denominations were from the beginning admitted among them without renouncing their original church and creed. 'The United Brethren continue strenuously to object to being considered a separate sect or denomination, because their union is exclusively founded on general Christian doctrines and their peculiarities *relate solely to their social organization*.' Still, however, when called upon to point out their creed, they profess a general adherence to the Confession of Augsburg. The Society early undertook to propagate the Gospel among the heathen nations. The Society in prosecution of this object, planted colonies in different parts of *Germany*, *England*, *Holland*, *America*, &c., all of which together now constitute the Unity of the Brethren. Each *local congregation* is responsible to the General Board of the Directors at present seated at *Berthelsdorf* near *Hernnhut*."

It does not appear from the above account that the Moravians claim to be a church at all. They call their society merely "a social organization," and say "it would be preposterous to conceive that the peculiar views or regulations of a society such as that of the United Brethren could ever be adopted by any large body of men." And yet they undertake to perform the functions of a church. They administer the sacraments—exercise jurisdiction and discipline, and preach the Gospel to the heathen for their conversion.

And indeed, although the foregoing statements are copied from a document which had the approbation of the Board, I cannot but think that it comes short of what is claimed for them. I have before me another account as follows:

"They derive their arigin from the Greek Church in the ninth century, when by the instrumentality of *Methodius* and *Cyrillus* two Greek monks, the kings of Bulgaria and Moravia being converted to the Faith, were, together with their subjects united in communion with the Greek Church. Methodius was their first Bishop, and for their use Cyrillus translated the scriptures into the Sclavonian language. The greater part of the members in process of time were compelled to submit to the See of Rome. A few of them joined the Waldenses in 1170, and became identified with them. From this union of the Bohemian seceders and the Waldenses, arose the sect of *Moravians*."

The Moravians are Episcopalians. In 1467 three of their preachers were ordained bishops by a Waldensian Bishop in Austria by the name of *Stephen*. These on their return ordained ten other bishops. This occurred in Bohemia when the Church was already established, and consequently this step was the organization of a distinct and opposing sect.

Mosheim* says:

"The *Bohemian Brethren*, as they are called, or *Moravians*, were descended from the better sort of *Hussites*, and that at the Councils of *Ostorg* 1620, and 1627, the two communities of Bohemians and Swiss [*Hussites*], became consolidated into one which took the name of *the church of the United Brethren*, and retained the *form* and *regulations* of the Bohemians, but embraced the *doctrines* of the Reformed."

Notwithstanding all this uncertainty and diversity of opinion and statement concerning their origin, there is no uncertainty about the main point of our inquiry, to wit, that the Moravians are a sect outside of the visible Society which has existed ever since the Ascension of our Lord.

It is pretty certain that Moravia had been (imperfectly no doubt) converted, in a great measure, before Methodius and Cyrillus the Greek monks, went there, and that too by missionaries in the Roman Obedience. At all events, the Church in Moravia was soon brought into the Roman Obedience, and the few seceders only who joined the Waldenses enter in as an element towards making up the modern sect of the Moravians.

We have already seen who and what the people called Waldensians were. The Hussites were also a sect of seceders (probably from the Diocess of Constance in Switzerland), whom Huss had gathered around him. None of these things can give ecclesiastical character to them as a part of Christ's visible church. They make no claims to such a position in the sense in which we are using the words to denote the visible society which has existed since his day.

In tracing any Branch of the Church it is always a proper and a profitable question to ask *where* it has existed, for the Church is necessarily connected with place. And hence, as we have more than once seen and said, each Branch takes its name from the place in which it existed and exercised its jurisdiction. The Moravian church, when called by the name which its members prefer, has no such indication of locality. They call themselves United Brethren. But even when we call them, or they call themselves Moravians, neither we nor they by that name mean to indicate that they are the church of the Province of Moravia which is in the Empire of *Austria*. The church in that Province is now in the Roman Obedience, and has been for centuries. And besides, if they were the legitimate Church of the Province of Moravia, their jurisdiction would cease when they left their Province—except when they go into an unoccupied country—which is purely missionary ground, for the purpose of establishing an independent Branch of the Church there after the example of the Apostles at the first establishment of Christianity.

* Cent. XVI., Sect. III., Part II., c. 11, 423.

It would certainly be strange if we are called upon to allow to the Moravians what they do not claim for themselves. We have seen that in the Document written by one of their bishops, SCHWEINITZ, and "sanctioned by the Board of the Moravian church," they do not even claim to be considered a church at all, but only "*a social organization*" in which each individual ever, have certain facilities for leading a Christian life. But it will not altogether answer to take them at their word, for they are regarded as a church by others, if not by themselves, and they perform all the functions of a church. But yet *as a church* they do not claim to have been a part of that Church or Religious Society, which was instituted in the Apostles' days and continued its visible existence down even unto the time of the origin of the Moravians. But, on the contrary, they claim, as one great point of their merit, that they arose for the purpose of opposing the errors and corruptions of that Church. It would therefore be doing violence to all use of language and all notions of identity, no less than gross injustice to them, to say that they were that very church, or a part of it, which they became a church only or chiefly for the purpose of opposing. Their right to become a church is another question, and one which we neither deny nor discuss in this place. But the fact that, as a church, they are distinct from, and not the same as the Church which had long been established where they originated, and was then in the Roman Obedience, the corruptions of which they arose to deny and protest against, is all that we are now seeking to ascertain.

The Moravians claim in this country about 6,000 people, 22 congregations, 24 clergymen, two of them bishops.

D.

(To be continued.)

For the Churchman.

THE WEST. NO. V.

The change from anxiety to assurance, which I remarked on in my last, assumes sometimes a hyperbolical form, called by our Methodist friends, the "holy laugh"; its proper designation demands more philological research than I possess; even its proper description should be the work of the pencil rather than of the pen. On the occasion to which I allude, it was exhibited in the person of a lady, rather advanced in years: when I called to see her, my first impression was undefinable; compassion or association was utterly out of the question. I had never before seen a human being so entirely destitute of the attributes of humanity; the expression was one which required a different classification from any that the human countenance ever comes under in its sane state. After a moment, however, I felt as if some chord of association had been struck, a flash passed through my brain, and I was on the verge of shouting, *The Pythoness!* I scarcely know if readers generally form the same conception of that character that I do; but the powerful, unearthly, emotion and aspect; the insensibility to external objects; the entire occupation of the mind by the visionary, are ideas which all associate with the name: these were all imbodied in the person to whom I allude. There was one point of dissimilarity, however, which struck you after your first surprise; there was no dignity, no majesty, in the aspect or bearing; the laugh was rather a sneer; the half-closed eye, the mouth elevated at the corners, the inane expression, excited disgust, rather than admiration; her general attitude was a gentle rocking of the body from side to side; the hands frequently clasped, but sometimes relaxed; after a little the motion becomes more violent; at length she elevates her person, throws back her head, and swings her arms aloft, sometimes filliping with her fingers: after a little she becomes more quiet, and resumes her rocking motion, all the time on her knees.

From all this there would be scarcely any reason for supposing the individual in a particularly happy state; but in her more lucid intervals this was made sufficiently apparent; when she became more conscious of what was going on, she was particularly amiable to all around her, her benevolence overflowed on every object; an old gentleman who was close beside her, was especially favored with her caresses; her advances were, however, gradual; at first, she merely pressed his hands, then gave more unequivocal marks of her esteem; at last she fairly embraced the poor gentleman. This person not being in quite so happy a state, was scarcely prepared to reciprocate the feeling: he gave evident symptoms of uneasiness, tried to move quietly out of her reach, and by every means consistent with politeness, endeavored to make her feel, that he was fully sensible of her kindness; all would n't do, she held him fast, until she exhausted her present stock of happiness, and fell into her ecstatic fit to acquire more. The effect of all this upon our young friends, who could n't be brought to look upon it in an entirely spiritual point of view, we leave our readers to imagine.

While on this subject, we may as well state, that this mode of exhibiting feeling is not confined to persons under the influence of the "holy laugh," nor even to the more uneducated of our Methodist friends: the preachers, themselves, sometimes manifest *brotherly* love in a sufficiently extravagant manner, and in which, their flock say, there is often a want of decorum; this may not be true to the same extent that is reported; fame certainly exaggerates; and as we are merely stating facts which came under our own observation, we will not allude to any of these; we know, however, of an instance, in which a preacher of more than ordinary talent and education, became so happy, that he began to fondle his wife in the most loving manner, to the great scandal of his congregation, and the great amusement of those not particularly interested in religious matters; it is even said, that these gentlemen, in the height of their excitement, are liable to make mistakes with regard to the person: for this, however, I cannot vouch personally; my readers may judge whether it is likely or not.

During this latter stage of the proceedings, a preacher, with a group around him, were singing in a manner, which at first struck me as singular; the frequent pauses which were made, were by no means in keeping with the animated appearance and gestures of those engaged in it, nor with the usual practice of the Methodists when employed in this exercise. Upon a more attentive observance, the composition appeared somewhat strange, and not very connected; some parts the preacher sung alone, while he was joined by all in the chorus; sometimes he appeared at a loss, and repeated the same line two or three times over, before passing on to the next, and was evidently relieved when he came to the part in which he was assisted by the others. I was on the point of concluding that he had learned his part rather carelessly, when, on inquiry, the whole mystery was solved; the performance was *extemporaneous*, with the exception of the chorus, the burden of which was something about the "*good ship of Zion*"; the gentleman alluded to, undertook to supply her with freight, and such a cargo never was heard of before; there was something to please every taste, and something I should think, also, to displease; there were Bibles and tracts in abundance, and saints and sinners, old and young. The imagination of the improvisatore was wonderfully plastic, but not very discriminating; and his success, without paying particular attention, might be measured by the heartiness of the chorus; when he got hold of an article, the propriety of whose introduction the audience doubted, they chimed in rather faintly, but when he made a fortunate seizure, there was a perfect storm of approbation. This scene was carried on for some time, enlivened occasionally with some incident in the crowd, or some mistake in the preacher, until they all became nearly hoarse.

What effect this must have had on every intelligent person, there is little necessity for inquiring; it seemed to me utterly surprising how any sane person could escape seeing the utter hollowness of the whole scene; to the baseness of some of the worst passions of our nature, were superadded only the gilding of religious *sentiment*, which seemed to satisfy the thorough-going Methodist, but nobody else. To the disinterested spectator, it was nothing but a scene of amusement, not from any disrespect to religion in the abstract, nor from the grotesqueness of the scene (for there were some really painful occurrences); but from the conviction, that the whole proceeding, its lights as well as shades, were a *mere sham*, and would be forgotten in a few days. No one ever supposes, that one-tenth of the converts will persevere, and no one consequently falls in the estimation of the community, by dissolving his religious connexion when he may think proper. The reason generally assigned for this step is, that they were mistaken in their impressions, that they did not *get religion* on such or such an occasion; the general feeling being that religion comes some way or another in the form of a thunder-clap, and leaves the individual nothing to do for the remainder of his life, but enjoy the showers of divine consolation. I had a perfect illustration of this feeling on the occasion alluded to. When returning home from the camp-meeting, I expressed my surprise at the conversion of a certain gentleman with whom I was acquainted; I was assured, however, that that person would not *stay converted*, for he was converted three times before, all to no purpose; this prediction, I am sorry to say, turned out perfectly correct.

In taking leave of the camp-meeting, we will leave every one to judge of their character for himself; we think, however, that this one was rather a favorable specimen of the class, partly from our not having witnessed the night proceedings, and partly from the efforts of the preachers to be as decorous as they could, from the consciousness that they were observed. If we have failed after all to give our readers an idea of a camp-meeting, we are willing to assume part of the blame, but at the same time we must express our doubts, whether language is competent to do full justice to the scene. The incongruity which strikes the eye in its full force at a single glance, loses half of its character by the slow details of writing, even if it were possible to throw in all the lights and shades which contribute to the unity of the picture; we have given the impression just as it was made upon ourselves, an impression which forms almost an epoch in our mental education, and which we hope will give some of your readers an additional insight into the *popular religionism* of the day.

It is only just, however, to state, that all the preachers do not approve of this state of things, nor do all the members of the Methodist communion give them their countenance; they do not, however, oppose them: serious doubts would be entertained of the piety of the individual who attempted to do so; he would be met with a sneer, or an ominous shake of the head. We all know how efficacious this system is with the timid and the undecided—it is perfectly successful among the Methodists. The game is sometimes played with even more recklessness among ourselves; sometime ago, it were sufficient if a man were not a *Puseyite*; the *negative* text is now discarded: he is not *Evangelical* (a certain individual in a high place will exclaim); and then follows an ominous silence, and a significant shake of the head, and whoever is unwilling to subscribe to Evangelicism, in the *confused, crude, Calvinistic* definition afforded by its maintainers, will not, in the depth of their benevolence, be consigned to destruction; but—will be pronounced a very *dangerous person*.

Such is Protestant Jesuitism in the West. In my next, I may probably say something of Jesuitism in its more perfect form.

S.

For the Churchman.

MORAL REGENERATION.

Mr. Editor.—I find myself in the remarkable predicament of replying to I. H. H., concerning my first paper, when I have already replied to Mastix,—and also, at the same time, to the remarks of the latter on my second paper.—And all this "in haste" again; for, while the thrice-happy Mastix finishes his very P. S. on "Friday," it is my fate not to see the columns marshalled against me till Friday night.

I. To I. H. H., "maintaining the *catholic* doctrine that there is only one regeneration, viz. that of baptism", let me say that there are two views of *catholicism*,—one, distinguishing it from scripture,—the other, making scripture its primary and fundamental portion. The present argument, on my part, goes directly and exclusively to scripture, omitting catholicism in the former sense, and in the latter sense including it in the lump in the foundation on which the whole structure rests. If he pleases, he may regard this investigation as 'so much of catholicism tested by Scripture.' A more accurate designation would be 'so much of catholicism more fully developed by scriptural common-sense.'

Heartily rejoiced am I that "the idea is perfectly new to him" that baptism confers the germ or initial element of the godly heart and life. To that effect I understood what Mastix quoted from Dr. Pusey; but the notion may be less prevalent than I supposed; yet what means I. H. H. in affirming that baptism "is the source of moral regeneration?" He will unquestionably find too much of this opinion if he will search for it, particularly among those, most of the laity and some of the clergy, who receive a dogma upon trust, and carry it out, not having the correctives of I. H. H. in a dogmatic or scientific form. Science, as referred to by him, proclaims a dogma, but not the rectifying qualifications; and such science is obviously imperfect. To stand upon its catholicity is but an equivocal commendation of the latter. It is a mere mistake to call it "definite and unchangeable." And hence, an attempt to widen the scope of this science, and to render more complete its nomenclature, may justly claim a fair and even a welcome reception. When a science needs mending, particularly one that relates to the things of the soul and of eternity, the endeavor to repair it effectually and permanently is better than daily patching. The theory of the two regenerations offers to amend the science scientifically It is expand-

ing the two existent but convoluted leaflets of the maple; a convolution that every sound writer (I. H. H. included) either betrays or acknowledges.

I do not exclude baptism from all moral effect, but only from being the peculiar germ of moral sanctification. Moral regeneration may begin before, during, or after, baptism; and, as it is a process, gradual, admitting of degrees (and also of repetition and renewal), not a mere leap or projection, it may advance in the act of baptism, as in any and every devout act, and unquestionably does in the sincere adult.—Nor has my view the least affinity with fanatical notions of "the change of heart." On the contrary, its features of progression and reiteration make it wholly unpalatable to enthusiasts, harping on the pangs and the instant of the new birth; who accordingly give it no tolerance, except under the misnomer of 'an *external* regeneration':—into which mistake I. H. H. falls likewise, intimating astonishment at the phrase "adoption of the soul," applied to a change other than that to new affections and the new life,—as if there *could* be an eternal covenant between God and men that did not involve the "soul."

What Bishop Hobart says of "the baptized person," he says of adults as well as children, "born again, *not* in the affections of his soul"; and I. H. H. ought not to confine the remark to children. And I venture to say, that the Bishop never so confounded clear and settled terms, as to declare that the "title" and the "claim" to God's favors *is* the possession of them.

Nothing more than Mastix offered is adduced by I. H. H. concerning "the children of scattered abroad"; and I have already replied. Like Mastix, he disallows the parallelism of John iii. 5, and Tit. iii. 5; leaving me no work on the point therewith connected.—St. Paul's "begetting" the Corinthians, and "travailing in birth again" of the Galatians, he regards as only the parental relation of a "teacher"; whereas the apostle explicitly *contrasts* it with that relation, "though ye have ten thousand *instructers* in Christ, yet have ye not many fathers: for in Christ Jesus *I* have begotten you". And as to God's promise to become "a Father" to the already baptized Corinthians, I. H. H. fairly allows it to mean that He would "impart to them a *fuller moral* regeneration," &c. Joy to the maple leaflets! once I used to find them everywhere in those woods; and now they show themselves thickly among the trees planted by the Spirit.—On Article xxvii, I must inquire of I. H. H. what is the virtue of the "signature and seal" in the case he assumes? viz. a "promise of adoption" is made "ages since," it is left 'unsigned and unsealed' through these "ages," till the very moment it is to be fulfilled, and then, in baptism, that "promise" is "signed, sealed," and performed, in one breath, the performance making *empty* the signature and seal the instant they are affixed! The remarks on the Homily for Whitsunday betrays afresh the beautiful convolutions of the seed-leaflets.—And concerning the Fathers, I. H. H. objects to "using scientifically their declamatory expressions": to which I reply, that, of "science" imperfect as he admits it to be, their declamation is a corrective not to be despised.

To ascribe the re-conversion by St. John, of the baptized robber, to "the regenerating efficacy of baptism which still worked in him," is very like making the new birth of that sacrament "the entire and only germ of the godly heart and life".

2. To Mastix my thanks are due, and are cordially rendered, as for his gratifying civility, so especially for discriminating my views from the hypothesis of an 'external regeneration': the pleasure of finding the "disparagement" disavowed overpays the momentary annoyance. He is quite at liberty to disclaim being the challenger in this debate; but he will of course allow me to recollect that I demanded no answer to my queries, except from those who might in future be inclined to give uncomfortable epithets to the doctrine I am maintaining.—He "does not cite Dr. Pusey as 'an authority' in the main argument": we have done with him, therefore.—He would place Bishop Hobart's opinions in another light; which however need not be done, as both lights appear in his publications, though not indicating, I think, a material change of doctrine. The Bishop's Apology was an "early" production, and so "possibly" was the sermon mentioned; but the publication of the latter, and the republication of the former, after his death, give them abiding importance and the perpetual shadow of his name.

Concerning the show of "names without reasons," I must, for myself, disclaim, as but an indifferent compliment to the paper and its patrons, the purpose of "enlightening the readers of the Churchman" by invoking the mere sayings or sentiments of men of renown. Their arguments may justly be reproduced, as may other good arguments; but it is mere chivalry to proclaim, "give way for the stout knight Sir Victor Semper," when a pistol makes a dwarf the equal of a giant or a champion. If a name cannot stand the gunpowder of debate, it is a poor protector. Nor did "Waterland or Hooker," or any other such, dream of having their names called to do the duty of their pondered thoughts and words. If their reasonings are too ample to be unfolded in a newspaper discussion, it may be a misfortune, but one not so great or so lamentable as to build upon their reputations *without* their reasonings.—So likewise of "authorities" in the interpretation of texts.

Mastix gives me five good *names* for the "scattered abroad" being "the children of God" by anticipation. I gave him, for their being at that time His children, the *argument*, that if *they* were not, then, by the parity of the predication, the *unscattered* were not, and so God had *no* children when the words were uttered. Here is 'argument *versus* names,' a comparison of *unlikes*. And if intellectual instinct will not determine, the issue may be sent to the school-boys, along with the problem, 'which is the sharpest, a pound of lead, or a bowl of water?' It is contrary to the nature of things, i. e., to good sense, to pit mere names against arguments. Call it vanity, and welcome: enough for me, that it is the franchise God-given to mind: more than enough, that the responsibility for the use of the intellectual franchise must be met in the day of judgment. Besides, apart from tyro-ship, and emulating I am sure the erudite counsel in the opposite behalf, I do not make my reading catechetical; I cannot swallow it as children do cherry-stones, to remain unassimilated and unblended: it must be digested, and become of the very substance of my understanding. This is *using* books.

When I "give up" Tit. iii. 5, I will duly apprize my excellent friend Mastix of the surrender. It is worth holding in reserve.

My able "respondent" would distinguish between St. Paul's "begetting" the Corinthians and his regenerating them, or begetting them *again*; but a birth, in any sense, after the natural birth, is of necessity a *new* birth; and when the apostle became their "father", it was as their *new* father or regenerator; when he "begat" them, he regenerated them. If Mastix replies that the word is technical, and so not pertinent here, I rejoin that he begs the question,—and *that*, contrary to St. Paul's expressly disclaiming the sense of paternity as a sacred "instructer".—The original phrase in John iii is "born from above"; but as that implies "born *again* from above", it is simply resolved into the technical words "born again". And so obvious is the implied iteration, that the "again" is omitted in the subsequent passage "born of water, and of the Spirit". *Repetition* of birth being the unavoidable idea in that verse, it is equally unavoidable in the assertion "I have begotten you".

So is the idea of a *repetition* of paternity and of filiation unavoidable in the divine declarations, "I will be a Father to you",—and "ye shall be my sons and daughters". And the thing to be *repeated* is the regeneration of baptized persons; and that, not their baptismal regeneration, which is not iterated; but, of course, their moral regeneration. Need I enlarge such an exegesis and such logic?

The "again" παλιν is *expressed* in St. Paul's language to the Galatians, "of whom I travail in birth *again*". Yet to make it a "metaphor," (i. e., be it remembered, a metaphor not converted by usage into *letter*, not adopted as a *literal* phrase or term, such as abound in all languages),—to make it, I say, such an *unreclaimed* "metaphor," my respected and ingenious opponent goes to *names* again, Bloomfield and Calvin: he might have appended a long list, almost as long, for aught I know, as the New York Directory. Let me reply to all mere names, that—to express the iteration and reiteration of the new birth, no stronger language, short of the precisely technical or scientific, could be found, than is here written to the Galatians; and such technical or scientific speaking is not ordinarily used in the bible.

Of the 27th Article I made the one assertion,—that it connects with baptism a "*promised* regeneration or adoption", adding, that it names also the then *conferred* regeneration or adoption of the font. Mastix now inquires whether I deny the latter proposition, and whether I hold another proposition not at issue thus far. Under favor, I respond, that the move in the game is his.—I am "understood" by I. H. H., and can be "understood" by all. My theory is well enough "understood" to be distorted by radicals; well enough by my kind protector Mastix to be redeemed from the distortion.

The Homily for Whitsunday. My honest friend does not like its concluding aspiration, and prefers the Christmas collect, and would explain the former by the latter; he is free to do so. Another person is *as* free to explain the latter by the former; for, though everything in the Homilies is not obligatory, every jot and tittle of their contents is protected. Honor to the Church, which, for wideness' sake, put herself into these fetters, though they be the fetters of palpable incongruity! they are more honorable than the cajoling policy, towards enthusiasts of sorts, of the Church of Rome. My earnest friend now intimates that the Homilies are never "used": not quite correct,—I have twice read that one (first Part) before congregations.—And as to moral regenerations being numerous in one and the same person, "two new births, fifty or even one hundred in each individual", *that* is the theory exactly: the change is a process, not a start or a spasm, a gradual process, a process repeated till death frees from sin; and each progressive stage, each repetition, is a fresh and new moral regeneration, just as each growing change into THE image "from glory to glory" is a new and fresh "glory."

My quotations from the Fathers are all allowed; and that done, I shall not undergo a second time the labor of testing them, accomplished many years ago: my last facility (the respectable patriotic collection of a friend) is gone, and I have no "Seminary library" at hand to compensate for meagre shelves. And for what he "intends to quote," it satisfies me that my opponent is honorable, "for the present," and for ever, and may be trusted. Eusebius is responsible for using Clement's language without qualification, just as Mastix would be for so reprinting Mosheim's account of episcopacy.—The ancients did not hold two baptisms; but they did hold, however undeveloped, two regenerations. And even the "casual expression of a rhetorician" may often let forth what lies deeper in his mind and heart than the technical phraseology by which he is ordinarily and wholesomely bound.—In the case of Cornelius, I "started" no "difficulty," but gave the natural, the scriptural construction, from which neither names nor nomenclature can secure an escape; except indeed as the justest explanations may be explained away.—In the passage from Clement, the οιον linked to one of the phrases "born again" is not sufficient to dwindle the *three* such phrases in the sentence; nor is that Greek word, or the English "as it were," necessarily dwindling, for they rather express *likeness*, "just as if new born," which, particularly as prompted by the undeveloped theory, is broadly in favor of the two regenerations.—The passage from Gregory will be found in Suicer on Ανακαινισμος. That word signifies renovation; and, as Mastix gives me another extract from Gregory, "Baptism is the cause of *renovation* and *regeneration*," I will venture to remind him that these words are often used convertibly by the Fathers and other good writers; so that we may say "baptismal renovation," as freely as we do "baptismal regeneration"; and while my zealous friend may insist that there is but *one* renovation, that of the font, I also may adopt the verbal transformation, and argue for *two* renovations, the baptismal and the moral. The technical division of regeneration and renovation cannot boast high authority; I incline to the belief that it is only modern, but am ready to be corrected. As to our Christmas collect, it is not ancient as it stands; (Palmer, v. 1, p. 319,) and in the two venerable forms with which "a similarity of ideas may be traced," the phraseology runs thus:—in the one, "that the Saviour of the world born this day, as He is the author of our divine birth, so Himself may bestow munificently [upon us] immortality",—in the other, "that [thy people] who have been redeemed by thy grace, may be safe by thy adoption". The "similarity," such as it is, parallels the "renewed" of our collect with "immortality" and "adoption;" and it comports with sound theology to pray, "may we 'daily' be growing immortal",—"may we 'daily' increase in Thy adoption".

On the convertibility of regeneration and renovation or new creation, I take the liberty of referring to the "Essay on Regeneration." (Appendix, p. 131). Four copies were given to the "Seminary library,"—a copy to the N. Y. Society Library,—another to that of Columbia College. See also Bishop Brownell, quoting Dr. Nichols. (Bishop Brownell's Prayer book, p. 419. Stereotype edition.)

My benevolent "respondent" may decline "conceding *the possible*" to my theory, and so "putting himself in the position of his adversary"; his reluctance, probably, will save me trouble. But he must not think me tenacious, if I still adduce the illustration of the maple seed. That simile, which came unexpectedly to head and pen, presents too vivid an idea to allow its dismission from service,—too vivid a sketch of what I believe to have been the undeveloped sentiment and doctrine concerning the matter before us. It speaks a sentence in a word,—Aproving nothing, indeed,—but shedding a bright and beautiful ray, like that of our now brilliant evening star.

Most respectfully and affectionately,
ACERNUS.

P. S. The maple-seed offers two other edifying illustrations. Not more than one in (say) half-a-dozen contains a kernel; neither of the regenerations is there: "are there few that be saved?" And in all that have the kernel, both leaflets are of course found, both regenerations: "except a man be born [both] of water, and of the Spirit, he cannot enter into the kingdom of God."—I give my own observation. The want of kernels may have been caused by the drawing off of the sap by the sugar-makers. The seed is both a pretty and a rich emblem.

THE CHURCHMAN.

New-York, Saturday, Dec. 2, 1848.

We felt a melancholy satisfaction last week in spreading before our readers the sketch of the late Rev. Dr. Rudd, from the pen of the Rector of Trinity Church; a sketch, by the way, which, for truthfulness of delineation, and purity of expression, is worthy of the best days of English literature. We can add nothing to what was then said touching the general character of the deceased, though we cannot refrain from expressing our individual acquiescence in the correctness of the testimony which it bore to his many shining virtues, and our sincere grief at his departure from this life. We have known Dr. Rudd, however, chiefly as the Editor of the Gospel Messenger, and can truly say that the more we have seen of his labors, and the more capable we have become, through lapse of time and increased observation and experience, of forming a just estimate of them, the more highly have we appreciated them. Usefulness, in the highest and best sense of the word, was the evident aim and end of all his labors. He wrote, not to show himself, nor to procure the applause of men, but to do good to his readers, and to promote their growth in Christian knowledge and holiness. The cardinal and distinguishing principles of the Gospel, as the Church has defined them, and in the order which her ritual prescribes, he ever kept before his readers, and pressed on their attention with becoming fervor, and in a plain, concise, and practical method. In the treatment of exciting topics he has exhibited a remarkable degree of discretion, without any approach to evasiveness or vacillation; and on the many minor questions which are continually springing up among us, involving some new application of church principles, he has always shown himself replete with information and sound in his opinions. What was still more happily characteristic of Dr. Rudd was the mild and benevolent temper which pervaded his writings; the acrimony of invective, the bitterness of sarcasm, and the venom of satire cautiously wrapped up in the folds of unexceptionable words and phrases, found no place in his pages; a gleam of quiet and innocent humor at the weak points of an adversary, and a natural earnestness of remonstrance under a sense of injury, were his nearest approaches to severity. With these qualifications the death of Dr. Rudd has made a vacancy which it is impossible to fill. Most sincerely do we mourn his loss, and shall esteem ourselves but too happy to be able to testify our respect for his memory by a faithful imitation of his example.

The following particulars, respecting the deceased, are from the last number of the Gospel Messenger:—

The late venerable editor of this paper died at his residence in this city on Wednesday evening, the 15th inst., at half past eight o'clock, in the 68th year of his age. His last illness, though severe, was not such as to induce belief that his end was so near at hand. He fell away so quietly that those who stood by his bedside did not know at what moment the vital spark had fled.

The funeral took place on Friday afternoon. The Sentences and Prayers from Bishop Hobart's Manual were said at the house, and the remains of the deceased were then conveyed to Trinity Church, where the Burial service was said, and a very appropriate and impressive discourse delivered by the Rev. Mr. Leeds, the publication of which was requested. The remains, accompanied by the mourning family, and a committee of Grace Church, Utica, including its Rector, were then conveyed to New Jersey.

The following was the order of exercises:

AT THE HOUSE.

I. The Sentences—from Bishop Hobart's Office of Devotion, by the *Rev. N. B. Burgess.*

II. The Prayer—from Bishop Hobart's Office of Devotion, by the *Rev. M. A. Perry.*

AT THE CHURCH.

I. The Sentences in "the order for the Burial of the Dead," by *Rev. Dr. Proal.*

II. The Anthem—by the *Rev. S. H. Battin.*

III. The Lesson—by the *Rev. W. A. Matson.*

IV. The Psalm—(69, verses 3, 9, 10,) announced by the *Rev. W. H. Paddock.*

V. The Address—by the *Rev. George Leeds.*

VI. The Hymn—(143, by request, as the favorite hymn of Dr. Rudd,) by the *Rev. W. H. Paddock.*

VII. Concluding Collects—by *Rev. Dr. Proal.*

The Altar, Lecturns, and Pulpit, were appropriately hung in black, with crape scarfs on the lamps and branches.

The services being concluded, the Rev. the Clergy adjourned to the Rectory of Trinity Church, Utica; when, on motion, the Rev. M. A. Perry was called to the chair; and the Rev. Wm. A. Matson appointed Secretary, on motion, a committee of three was appointed to report resolutions of respect and condolence in memory of the late Rev. JOHN CHURCHILL RUDD, D. D. The Chair named the Rev. Dr. Proal, the Rev. S. H. Batin, and the Rev. W. H. Paddock, to constitute the committee.

The committee having taken a brief space for conference reported the following preamble and resolutions which were unanimously adopted; viz:

Whereas it has pleased Almighty God in his wise Providence to take out of this world the soul of our reverend friend and brother JOHN CHURCHILL RUDD, D. D., in humble submission to the solemn and impressive lessons of this divine visitation, the clergy of this city and vicinity desire to express our sense of the character—the talents—and the usefulness of the deceased in the various offices he has sustained as a Christian Pastor, an Instructer of youth—and the conductor of a religious journal, during a ministry in the Church of upwards of 40 years continuance. Therefore,

Resolved—That we shall ever hold in high regard and grateful remembrance the sound principles and policy—the zealous devotion to the interests of the Church of Christ—and the ability—unwearied industry—and distinguished wisdom, tempered with christian moderation, with which he discharged the duties appertaining to the several relations he sustained at different periods to the Church of his love.

Resolved—That we cherish in kind recollection the enlarged hospitality—the christian courtesy—and the urbanity which characterised and adorned his life.

Resolved—That the respectful and affectionate condolence of the clergy be tendered to his afflicted relict and family.

Resolved—That the Rev. Mr. Leeds be requested to furnish a copy of the address delivered this evening in Trinity Church, for publication in the Gospel Messenger.

Resolved—That these proceedings, signed by the Rev. Chairman and Secretary, be published in the Gospel Messenger and in the New York Churchman, and that a certified copy be handed by the Secretary to Mrs. Rudd.

Signed, MARCUS A. PERRY, Chairman.

WILLIAM A. MATSON, Secretary.

After a brief mention of those incidents in the life of Dr. Rudd, which were given at greater length in our last, the Gospel Messenger proceeds:—

He has gone down to his rest full of labors,—after surviving almost all of his contemporaries in his ministry and most of the people of his early charge. He has done good service through the press and from the pulpit, and also in the school. He has been honored with many important posts in Diocesan councils and in the General Convention. The teachings of his pen will continue to enlighten the Church of our Lord, long after he has slept with his fathers.

The *English Churchman* contains a list of the Churches in the city of London, which are open for Daily Service. On an examination of the list, we find that 23 Churches are open for two or more daily services; 18, for one daily service; making a total of 41 Churches open for the Daily Service. There has been a gratifying increase in this number, since a similar table was published in 1846; but in 1714, there were 20 churches open with the Daily Service; 55, with two or more more Daily Services: making a total of 75 Churches open for Daily Service. This is almost twice as many as are now open in 1848; and yet the population has vastly increased since 1714.

In two churches there is an *endowment* for the Daily Service; but *although the endowment is fulfilled*, the Service is *withheld*.

The *Irish Ecclesiastical Journal*, also, contains a communication, in which it is stated, that not one Church is open for Daily Service, in the city of Dublin.

By comparing the population and number of Churches in New York and London, it is seen, that we in this city, are before our English brethren, in the matter of Daily Services.

"Out of this list of 41 Churches," says the *English Churchman*, "in which the worship of Almighty God is daily celebrated, according to the plain and simple order of the Church, there is, we believe, *not one* of which, the Minister can be said to belong to what is termed the 'Evangelical' school. What has become of that spirit of prayer which was once the distinguishing feature of this school? Cowper tells us that Mr. Unwin had two services every day in his Church. Cecil, and Venn, and Newton, too, were constantly holding meetings for prayer; their principal distinction was their more frequent prayers. Alas! could they but have foreseen that those who claim to be their descendants would be distinguished for the infrequency of their prayer-meetings—that they would even shut up their Churches, though surrounded by men, women, and children, who would gladly worship God daily—what would have been their grief and amusement! Would they have owned, as their legitimate offspring, the man who denies to his flock the full measure of the Church's prayers, and who jealously withholds from them, not only those prayers, but God's Holy Word, unless accompanied by an equal proportion of his own compositions? They valued preaching much—and rightly so—but they valued praying more. They invited the people to assemble together for prayer: their descendants discourage the practice, and deny the opportunity."

"The sense of injury and wrong done by it [the sentence now operating on Bishop Onderdonk] to the Church in the Diocess of New York, is too deep, too strong, too general, and too abiding, to submit uncomplainingly to such monstrous injustice. And whatever be the fate of Bp. Onderdonk—and brighter days, I verily believe, are in store for him—but whatever may be his fate, the Church in the Diocess of New York must and will be set free."

The above passage is an extract from the communication of the Rev. Dr. Sherwood, on the first page of our Journal of this week. It expresses a sense of wrong which ought, in our humble judgment, to have found utterance before this time, not in words only, but in deeds. We hope Dr. Sherwood will go on and argue the subject on its own merits, without further regard to the Protestant Churchman and its dishonorable evasions.

The Irish Church has lost one of its brightest ornaments, in the person of Bishop Mant, of whose removal from the scene of his earthly labors, the last English papers give the melancholy intelligence. The deceased prelate was familiarly known in this country, several of his valuable works having been reprinted on this side of the Atlantic; the principal of which are the Family Bible, and Prayer Book, edited by him, in connexion with the late Dr. D'Oyley, and which were brought out in this country, the former under the superintendence of Bishop Hobart, the latter of Bishop Brownell. Bishop Mant was a most active and faithful laborer in the Vineyard of his Master, and his loss will be sorely felt. Dr. Saidler and Dr. Tighe are among those mentioned as likely to succeed to the vacant See.

Bishop Whittington is expected to hold an Ordination in All-Saint's Church, on Sunday *Morning* next—Advent Sunday, and to confirm in Zion Church in the *Afternoon*, and the Church of the Holy Trinity, Brooklyn, at *night*. He is likewise expected to visit Troy on Wednesday and Thursday next, to consecrate the Church of the Holy Cross, and to hold an Ordination.

We feel it to be a duty to caution the public against a young man, calling himself George Bartlet, who, on the plea of taking a blind mother, Eliza Bartlet, to her friends, has been for years drawing upon the sympathies of the benevolent. She has at several times, for three years past, obtained aid from us, and we have reason to believe, has been recently aided by the Rev. Dr. Pyne, of Washington, the Rev. Mr. Newton, of Philadelphia, the Rev. Mr. Starr, of Trenton, and the Rev. Dr. Higbie, of New York, and probably by many other clergymen, if not by other persons. On investigating the case, with the aid of his honor the Recorder, we find it to be one of ingenious and gross imposture. The woman, if she be the mother of George, is *not blind*, and the stories of both are inconsistent and contradictory. They have admitted the imposture, and promised to return to their friends, and to a better course of life.

R. B. VAN KLEECK,
Rector of St. Paul's Church.
JOHN IRELAND TUCKER,
Minister of the Church of the Holy Cross.

Troy, November 25, 1848.

New Publications.

THE MERCHANT'S WIDOW, THE OFFICER'S WIDOW, THE CLERGYMAN'S WIDOW, by MRS. HOFLAND. C. S. Francis and Co. 3 vols. 18 mo.

Three neat little volumes of the Library for Young Persons, a new and revised edition of the popular tales of this pleasing writer.

SACRED POETS OF ENGLAND AND AMERICA: Edited by RUFUS W. GRISWOLD. 552 pp. 8vo. Appletons.

A very elegant compilation, from various sources of the finest devotional poetry of the two countries, for the last three centuries, commencing with Gasconigne, an Elizabethan poet, and ending with Williams, author of the Cathedral; including, among later specimens, some of the foremost names among American writers.

A volume like the present is sufficient to disprove the old dogma, founded in a mistaken idea of the true province and genuine scope of poetry: that devotional poetry must be inadequate and tame. On the contrary, from the days of the Hebrew bards, to the present, the noblest poetry, as well as art, and all her forms of architecture, painting, sculpture, eloquence, ever has been, and must essentially be, spiritual.

We know of no volume yet published this season better fitted for an annual of the best class than this, an annual, more truly styled perennial, than most of the ephemeral publications that pass under that name.

THE AGED CHRISTIAN'S COMPANION, by the Rev. JOHN STANFORD, D. D. Second edition: pp. 435, 8vo. Stanford and Swords.

This is a collection of essays, conversations, and familiar sketches, "adapted to the improvement, consolation, and encouragement of persons advanced in life;" liberally construed, a species of American Cicero de Senectute, Christianized. A sensible vein of thought and kindly feelings distinguish the various papers. The author was a well known Baptist clergyman, originally a churchman, and preeminently conspicuous as an active Christian philanthropist, connected with various charities and institutions, whose main business appears to have consisted in the right view of the matter, of going about to do good.

A pleasing memoir, by Rev. Dr. Upford, of Pittsburgh, Pa., and formerly of St. Thomas's Church, of this city, adds to the value of the work.

The General P. E. Sunday School Union, have just issued from their press a number of very beautiful and interesting works, foremost among which should be mentioned a reprint of Mr. Monro's admirable Allegory, the COMBATANTS, beautifully illustrated with four engravings from original designs by Darley; and the BOY and the BIRDS, also very fully illustrated with twenty-five cuts, chiefly from Landseer's designs, in superior style. The other volumes are BESSIE GRAY—NORAH, THE LITTLE MOUNTAINEER—BEAR AND FORBEAR—THE DOG, AN EXAMPLE of FIDELITY—GEORGE AUSTIN—THE WIDOWS SON. We can heartily commend all these works to our readers. They have been carefully revised, and received the approval of several of the Bishops. To use the language of one of our most intelligent and judicious laymen, "They are beautiful books; and better still, they are good books. If prejudice itself can find fault with them, it must be enveloped in Egyptian darkness, beyond all hope of return to reason."

Foreign Intelligence.

[From our late English Papers.]

ENGLAND: *Exeter: Surpliee Riot at St. Lidwell's.*—The parish of St. Lidwell's was lately the scene of a most disgraceful outrage, having pretty much the same origin and the same features, as those which gave to the memorable winter of 1844 so unenviable a notoriety. The Clergyman whose turn it was to preach the evening lecture at the parish Church, was the Rev. John Ingle the curate of St. Olare. Mr. Ingle had officiated, under the same circumstances, some few Sundays previously, and, upon that occasion, had used a short form of "bidding prayer," instead of the Collect before the sermon, and had also preached in his surplice, An uneasy feeling was even then manifested by a portion of the congregation, and some of them actually left the Church. It was whispered about the parish, toward the close of the week, that in case Mr. Ingle should atempt to preach in his surplice on Sunday, there would be a "row." On Sunday, the service went on as usual, up to the time of the sermon, but when Mr. Ingle proceeded, in the surplice, from the desk to the pulpit, and began to announce the text, there was a movement on the part of many persons—from their seats—toward the door. This created a good deal of noise and confusion, which was afterward increased by coughing, hissing, and other discordant noises. Finding all his own efforts to restore silence, and to proceed with his sermon, fruitless, Mr. Ingle sent for the church-warden, who, standing upon a bench, addressed the congregation, requesting those who were not disposed to listen quietly to the sermon to leave the Church; and intimating his determination, if any further disorder should ensue, to proceed against the authors of it, in the Ecclesiastical Court. About the same time the Mayor arrived, and their joint efforts were so far successful, that the sermon was permitted to proceed, without interruption to the end.

The Lord Bishop of Exeter sat, a day or two after, at the Chapter House, in the Cathedral, to inquire into the conduct of Mr. Ingle, in reference to this disgraceful occurrenee. The inquiry was not a judicial one, but merely to satisfy himself whether an Ecclesiastical offence had been committed or not. If the present inquiry resulted in such proof, a formal inquiry would immediately be directed.

Mr. Ingle, and several other Clergymen, the Church-warden, and others, were examined, and the proceedings then closed. The Bishop has since addressed a letter to Mr. Ingle, the gist of which is contained in the following paragraph:—

"So far as appeared in the inquiry made by me into the disgraceful and sacriligious occurrence in St. Lidwell's Church, on Sunday evening, the 29th ult., I saw nothing on your part to disapprove; but, on the contrary, I had great pleasure in hearing high and uncontroverted testimony borne to your discrete, temserate, and peaceful demeanor on that very trying occasion.

I am, dear Sir, your faithful friend and brother,
H. EXETER.

Consecration.—The Bishop of Chester lately consecrated the new church at Everton, in the parish of Walton-on-the-Hill, Lancashire. The church was consecrated by the name of "Christ-Church"; it contains 1,000 sittings, 337 of which are free, and is endowed with the sum of 1,000*l.* The cost has been 10,500*l.*, and the whole expense of building and endowing it has been defrayed by T. B. Horsfall, Esq., the Mayor of Liverpool, and the other children of the late C. Horsfall, Esq., by whom it is intended as a lasting monument to the memory of their late father.

Domestic Intelligence.

MASSACHUSETTS.—*Episcopal Acts by the Bishop of the Diocess.*—Monday, June 26. admitted to Priest's Orders, in St. James's, Roxbury, the Rev. Messrs. Joseph A. Stone, and David Greene Haskins.

Saturday, July 8, confirmed 8 in St. Stephen's Chapel, Boston.

Fourth Sunday after Trinity, July 16, confirmed 5 in St. James's, Roxbury.

Fifth Sunday after Trinity, July 23, confirmed 5 in St. Matthew's, South Boston.

Sixth Sunday after Trinity, July 30, in St. John's, Jamaica Plain, admitted to Deacon's Orders Mr. Rolla Oscar Page.

Tuesday, August 29, consecrated the Church of the Messiah, Boston.

Tuesday, September 19, confirmed 2 in St. Luke's, Lanesborough.

Wednesday, September 20, confirmed 7 in St. Stephen's, Pittsfield.

Friday, September 22, confirmed 4 in St. Paul's, Stockbridge.

Fourteenth Sunday after Trinity. September 24, confirmed 5 in St. James's, Great Barrington, and 1 in Trinity Church, Vandeusenville.

St. Michael and All Angels, Friday, September 29, confirmed 3 in Christ Church, Clappville.

Fifteenth Sunday after Trinity, October 1, confirmed 7 in St John's, Wilkinsonville.

Tuesday, October 3, confirmed 5 in All Saints', Worcester.

Eighteenth Sunday after Trinity, October 22, confirmed 3 in St. John's, Jamaica Plain.

In the evening of the same day, confirmed 8 in the temporary place of worship, occupied by the congregation of Grace Church, Medford.

Tuesday, October 24, confirmed 5 in Christ Church, Andover.

Nineteenth Sunday after Trinity, October 29, confirmed 14 in St. John's, Charlestown.

Twenty-first Sunday after Trinity, November 12, confirmed 4 in St. Mary's, Newton, Lower Falls,

Twenty-second Sunday after Trinity, November 19, confirmed 3 in the temporary place of worship, occupied by the congregation of St. Mary's, Dorchester.

Tuesday, November 21, confirmed 5 in St. Stephen's Chapel, Boston.—*Christian Witness.*

Notices.

☞ The Right Rev. Bishop WHITTINGHAM will administer the holy rite of confirmation at Zion Church in this city, on the afternoon of next Sunday. Divine Service will commence at half-past 3 o'clock.

New York, December 2, 1848.

☞ The Rev. Charles H. Halsey, Rector of Christ Church, and Secretary and General Agent of the Domestic Committee of the Board of Missions, will preach in the Church of the Epiphany, 130 Stanton street, on Sunday evening, December 3. Service to commence at 7 o'clock. A collection will be made for Domestic Missions.

New York, December 2, 1848.

☞ The Rev. Dr. Whitehouse will preach in Calvary Church, Brooklyn, on Sunday evening next, December 3d, and a collection will be taken up in aid of the funds of said church.

Services to commence at 7 o'clock.

December 2, 1848.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 12th inst:

From Christ ch, Green Bay, Wisconsin, for Africa, 4; St Paul's ch, Pautucket, R I, for education of Eliza Taft, Africa, 20; do, do, for Africa, 17—37; Leeds parish, Fauquier co, Va, for Africa and China, 50; S S, St John's ch, Washington, D C, for education of a boy, Africa, 20; Christ ch, Hartford, Conn, for Africa, 54; do, do, for Constantinople, 50—104; Christ ch, Frederick parish, Millwood, Va, for Africa, 68 66; St Bartholomew's ch, N Y, Mrs B and Miss J, for education, China, 100; do, do, for ed, Africa, 100—200; Ch of the Ascension, N Y, Mrs Remsen, half of annual contribution, for ed, China, 100; St James's ch, Newtown, L I, for China, 12. Total, $595 66.

J. SMYTH ROGERS, Treas.,
New York, November 29, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 12th inst:

Annual subscribers—From Rev W C Meade, D D, 2; Mrs Robert Bartow, 15; Rev Edward Bourns, 2; Mrs E R M, 5; Mr P R M, 5—29. Rev James Millett, for Prayer-books sold, 1; Rev Homer Wheaton, St Peter's, Lithgow, 4. Total, $34.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, November 29, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 12th inst:

Annual subscribers—From Mrs Frances Rhodes, 1; Mrs Robert Bartow, 1—2. Rev Thomas Mallaby, on account of Tracts to send to Oregon, 2. Total, $4.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, December 2, 1848.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges, since his report of 14th inst., the following contributions, viz:

From F Walker, Esq, donation, 1 25; Trinity ch, New Rochelle, Rev Dr Coit, (special contribution,) 55; St Paul's ch, Poughkeepsie, Rev A D Traver, 10 90; All Saints' ch, New York, Rev W E Eigenbrodt, 100; Trinity ch, Rensselaerville, Rev Robert Washbon, 3 32; St George's ch, Newburgh, Rev Dr Brown, (special collection,) 35 30; E R U, donation, 50. Total amount, $255 77.

C. N. S. ROWLAND, Treasurer,
November 29, 1848. 55 Water-street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 3d of Oct., the following contributions, viz:—

From St Paul's ch, Red Hook, rev H DeKoven, 6 75; Ch of the Holy Trinity, Brooklyn, rev C W H Lewis, 36 76; Trinity ch, New Rochelle, rev Dr Coit, 22 35; Ch of the Holy Apostles, New York, rev R S Howland, 8 67; Ch of the Annunciation, New York, rev Dr Seabury, 63 87; St Stephen's ch, New York, rev Dr Price, 40; St Bartholomew's ch, New York, rev L P W Balch, 77 21; St Mary's ch, Brooklyn, rev J A Spooner, 8; St Paul's chapel, New York, rev Dr Haight, 78 59; St John's ch, Brooklyn, rev Dr Johnson, 20 75; St Paul's ch, Tompkinsville, rev G Winslow, 12; St Thomas's ch, New York, rev Dr Whitehouse, 72 97; St John's ch, Huntington, rev F M Snelton, 6; Ch of the Redemption, New York, rev Isaoc Pardee, 8; Ch of the Epiphany, New York, rev Lot Jones, 9 71; St Ann's ch, Morrisania, rev A Beach Carter, 16; Ch of the Ascension, New York, rev G T Bedell, 100. Total amount, $587 63.

C. N. S. ROWLAND, Treasurer
of the Convention P. E. Church, N. Y.
November 28, 1848. 55 Water street.

Nashotah.—The andersigned gratefully acknowledges the receipt of $14, for the support of a Divinity Student at Nashotah, from the Sunday school scholars of St Paul's ch, New York, through the hands of the female superintendent of the same; also, through the hands of Thos N Stanford, Esq, the following receipts of money—from St Luke's ch, N Y, 25; from St Saviour's ch, Maspeth, 10; from Fredonia, 5; from St Paul's, Oxford, 2; from "more anon," 10; from Pierrepont Manor, 10; from L Brown, 5; from Tarrytown, 10.

JAMES LLOYD BRECK,
For the Nashotah Mission.
Nashotah-lakes, Wis., 4th November, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $40, from highly valued friends, for the benefit of the poor:—

Rarely has he been more cheered in the midst of trying duties, than by this kind remembrance. The emotions awakened will be understood, when, the fact is stated, that the pressing necessities of the destitute far exceeded any means at his command.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway, or at his residence.

New York, November 28, 1848.

The subscriber gratefully acknowledges the receipt of the following sum, since November 16th, for the benefit of the church at San Augustine, Texas:

F S, 3; a member of St Peter's ch, Morristown, N J, 2; J H Swift, Esq, 5.

Further donations are earnestly solicited.

S. COX, JR.
General Theological Seminary. Nov. 29, 1848.

CALIFORNIA MISSION.

The subscriber has received, by the hands of the rev Dr Vinton $25, contributed for the Missionary by Lieut J Augustus Ctaven, U S N.

THOMAS N. STANFORD, Treasurer.
New York, November 29, 1848.

The subscriber most gratefully acknowledges the receipt of $5, by the hands of Messrs. Stanford & Swords: from a lady of St Paul's ch, in this city, for the destitute and suffering families of seamen.

As there are no offerings for the poor in the Floating Church of our Saviour, and he has daily and repeated applications from families whose protectors are absent, and sometimes shipwrecked on the deep, he humbly asks donations from the merciful for the many cases of real distress with which he is conversant, and which he is often compelled to dismiss unrelieved—especially at this inclement season of the year.

Any sums or clothing left with Messrs. Stanford & Swords, No. 139 Broadway, will be gratefully applied.

B. C. C. PARKER, Minister of the
Floating Church of our Saviour for Seamen, East River.
New York, 114 East Broadway, Nov. 20, 1848.

To Correspondents.

A rejoinder to the remarks of the Episcopal Recorder in reply to our correspondent of last week touching St George's Church in this city, and the Church of St. James the Less in Philadelphia, is received, and under consideration: we cannot make room for it this week.

We have on hand, and had expected to insert this week a communication of "I. H. H.," withdrawing from the lists in favor of "Mastix,"—thus leaving the controversy with "Acernus" to be conducted by the latter alone. We shall find room for the withdrawal in our next.

"F. M.," "Bruno," "I. H. H.," and "U. U." are received. "F. W. S.," is in type, and will appear as soon as space can be found for it.

Married,

In Grace Church, Providence, November 27th, by the Rev. J. M. Willey, Rector of Calvary Church, Stonington, Conn., Mr. JOSEPH R. ALBERTSON, of New York city, to MARIA, daughter of K. H. VAN RENSSELAER, esq., of Stonington.

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December 2—3t

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Selected Matter.

From The Evening Mail.

VISITATION CHARGE

OF THE LORD PRIMATE OF IRELAND.

The following is the charge delivered by the most Rev. Prelate to the Clergy of his diocess on Tuesday last:—

My Rev. Brethren,—Having deemed it right to omit my usual annual visitation of this diocess last year, as well as my triennial visitation of the province, on account of the extreme distress which then prevailed throughout Ireland, and from which this part of the country was not exempted, it is the more gratifying to me now to find you assembled around me. It appeared to me to be inexpedient, during the pressure of that severe calamity, to withdraw you from your homes and parishes, and to put many of you to the inconvenience of a long journey to this our accustomed place of meeting, when the various plans in operation for the relief of the destitute poor demanded your constant superintendence, and your presence was of the utmost consequence to the sufferers from famine and disease; and especially when I had every reason to feel assured that, in the midst of your manifold occupations in providing for the temporal wants of your parishioners, there was no intermission in the performance of the stated services of the Church, but all her ordinances were administered with the same propriety and regularity which, I am happy to say, have been long observed in this diocess. The exertions which you have made to alleviate the sufferings of your countrymen of all religious persuasions, in that season of peculiar distress and misery, were most creditable to you. And it gives me sincere pleasure to call to mind, and to bear my testimony to the admirable manner in which you performed your duty as Christian ministers, in your care and pity for the poor. The advantage which the several relief committees in your respective neighborhoods derived from the intelligence, the practical experience, the honorable independence of mind and impartiality, the accurate personal knowledge of the condition of the poor in your parishes, which you brought to bear upon the management of the various schemes set on foot for their assistance, called forth at the time the thankful acknowledgements of those who witnessed and those who benefitted by your labors; and proved to be of even greater importance to the suffering poor than the pecuniary aid which, "to your and power, beyond your power," by the exercise of much self-denial, you were able to contribute. The mental anxiety and the bodily fatigue which many of you went through in conducting the business of the relief committees and industrial societies, and in administering to the necessities of the sick, when disease followed in the train of want, can be duly appreciated by those only who themselves took a part in the same arduous work. I dwell the longer on this subject, my reverend brethren, because I feel it due to you thus publicly to express my sense of your services, inasmuch as having been myself entrusted by many munificent persons in England, in the East Indies, and in America, with large donations of money and of food for the relief of our destitute poor, I gladly made use of your instrumentality in distributing their bounty. I have had every reason to be satisfied with the judicious and careful manner in which you applied the sums of money and the stores of provisions committed to your care for the benefit of your distressed parishioners.

Liberal and benevolent, beyond what language can describe, has been the conduct of our English brethren toward the poor of Ireland in this emergency. In numberless instances, as I have reason to know, they practised the utmost frugality themselves, and denied their own families many of the comforts to which they had been accustomed in order that they might be able to contribute more largely and more promptly to the funds which were raised for alleviating the sufferings of those who were perishing in this country from want of food; and they accompanied their pecuniary aid with such expressions of sympathy, kindness, and commiseration, as proved that they were animated with feelings of true benevolence and brotherly love toward their afflicted fellow-subjects in Ireland. The recent manifestation of the noble generosity and munificence of the people of England, while it fills me with admiration and gratitude beyond what I can express, recalls forcibly to my mind a former remarkable instance of the same unvarying kindness and generosity. I allude to the period when the Clergy and their families were reduced to utter penury by an organized resistance to the payment of tithes. At that time 200,000*l.* were voluntarily subscribed in Great Britain, and placed in my hands, for distribution among the impoverished ministers of the Church of Ireland. Honored and beloved by us ought that country to be, which, on every occasion of calamity—whether occurring here or in the most distant regions of the globe—takes the lead in succoring the distressed, and ever stands pre-eminent among the nations of the earth as the benefactress of mankind.—Early in the summer of last year I suggested to my brethren on the episcopal bench the propriety of our joining together in a public expression of thanks for the generous contributions of which we had been made the almoners. The suggestion was at once adopted, and a letter of acknowledgment signed by all the Irish prelates, was addressed to the people of England, and published extensively. Toward the end of the last and the beginning of the present year, in many districts of the country resolutions were passed at meetings of the relief committees, expressive of the gratitude which was felt for the assistance afforded by the various associations which were formed in England for giving aid to the Irish poor. But it appeared to many persons that such local, and isolated, and imperfectly recorded declarations of thanks did not adequately convey the gratitude which was due on the part of the entire community, and that a more general and united response ought to issue from the body of the people to the benefactors from whom they had received so much sympathy and assistance. Finding that the performance of this pleasing duty was deferred from day to day, through the want of some person to make the necessary preliminary arrangements, I at length thought it incumbent on myself, after conferring with a few of the principal noblemen of Ireland, to prepare and put into circulation, throughout the country, an address of thanks to our beloved Sovereign Queen Victoria, to our fellow subjects in England, and in that dependencies of Great Britain, and to the benevolent individuals in foreign states, who contributed to the subscriptions which were raised for the relief of the Irish poor. To this document were affixed, most certainly not the number of signatures that I expected, but there are those of nearly 20,000 persons, of every class in society, and of all religious persuasions. And it is right I that should state, that, in numerous instances, the names of only one or two individuals in a district were signed on behalf of the whole body of the inhabitants. A copy of this address, together with the signatures I had the honor to transmit through the proper channel to her Majesty the Queen, by whom it was graciously received and acknowledged.—And I have also taken every pains in my power to have the widest circulation given to this address through the medium of the public press. But while we are thus anxious to record our grateful sense of the kindness which we have received from our fellow creatures in all parts of the world, let us ever keep in mind that, in affording their assistance to us, they were only the instruments of that gracious Being who when He saw it to be needful to send this chastisement on our land, put it into the hearts of His servants in other countries, and gave them the ability to alleviate our distress, and thereby to lighten the pressure of the burden which would otherwise have been overwhelming. To Him it is that we are indebted for our preservation; and to Him let the praise be given. "It is of the Lord's mercies that we are not consumed;" for our sins had been sufficient to provoke Him, in His wrath, utterly to destroy us. It was therefore that at an early stage in the progress of that scarcity which ended in a famine, I thought it my duty to take the step, though an unusual one, of appointing a special day of prayer and humiliation to be observed in all the churches in this diocess. And it was most gratifying to me that, immediately on this being notified to my episcopal brethren, the same day was likewise appointed by every prelate of our Church for a similar purpose. Some time after, when the distress became still more urgent, her Majesty's Royal authority was exercised in appointing a general fast, not only in this country, but throughout the united kingdom; and our brethren in every part of the empire joined their prayers and intercessions with ours; and "the Lord was entreated for the land." I must now pass on briefly to notice another topic. On occasions like the present it is usual, my reverend brethren, to give you information respecting any changes which the legislature may have made in the laws affecting the Church in general, or in the Clergy as a body. On this subject it is not necessary for me to detain you long. In the course of the protracted session which has recently closed three enactments were passed relating to the Irish branch of the Church establishment. These acts are not of very extensive application, or of general importance; but, such as they are, they will be of service, I trust, to the temporal and the spiritual interests of our Church. One of them has for its object to render it lawful to form district cures, out of contiguous portions of parishes, which, though adjoining each other, are situated in different dioceses. The law had hitherto enabled bishops to construct such district incumbencies only out of parts of parishes which were all within one and the same diocess. Under the provisions of the new act, a portion of the parish of Ballymore, in this diocess, will, if it be found expedient, be united to the district of Scarva, in the diocess of Dromore, and erected into a perpetual cure of a convenient size. And as the church is built in that portion of the district which is within the boundary of Dromore diocess, the incumbent of the curacy will be subject to the jurisdiction of the venerable bishop who presides over the See in conjunction with those of Down and Connor. It is also provided in this act, that if the patron lay or clerical, of an advowson should object to the union of parishes, or a division of a part of a parish in his gift, the Lord Lieutenant in council shall have the power, after hearing whatever objections may be stated against a proposed union or a division of a parish, to set aside or overrule those objections, if it be judged desirable to do so. This is an amendment of the rule in regard to the power of patrons; and it may in some cases be of advantage to the interests of the Church. Another of the acts passed during the session, but one which I need not dwell upon, enables parties who are engaged in *quare impedit* actions, and who may be able to effect a settlement of them by compromise, to charge a certain portion of the expense of the compromise, when properly certified, to their successors in the Sees, and on the hereditary properties in right of which a claim was laid to the advowsons. The third enactment, which I mentioned as having been passed with reference to the Irish Church, enables, in its first clause, the parties who hold leases of tithe rent-charge to deduct from the rent which they pay a moiety of the poor's rate with which they are charged. And by this clause tenants who hold leases of impropriate or appropriate tithe-rent-charge are given the same advantages which the tenants of other property possess. It also empowers ecclesiastical commissioners, in estimating the net annual value of benefices for the purpose of taxing them, to deduct the amount of the poor's rate paid by the incumbents.

This measure will afford considerable relief to many of the beneficed Clergy, whose incomes are now taxed as if their net value was 300*l.* a year and upwards; whereas, they were reduced below that amount by the heavy poor's rates which were paid. It will not only lower the estimate of the net income which is to be the subject of taxation, but it will also reduce the rate of tax which will be henceforward payable, according to the graduated scale laid down in the Church Temporalities Act. In carrying this measure for the relief of the beneficed Clergy through parliament the members for the University of Dublin used their best exertions, and her Majesty's government not only readily concurred in passing it, but gave it their cordial support.

Having adverted in the commencement of my charge to the severe calamity with which the Almighty saw fit to visit this country, and having made grateful mention of the sympathy and generous aid extended to the sufferers, I cannot refrain from alluding to the lamentable fact, that a body of political agitators should have gone forth, and at such a time, and under such circumstances, endeavored to sow the seeds of strife and ill-will, to kindle feelings of animosity against England, to spread sentiments of disloyalty, and to organise a rebellion. Through the Divine goodness their wild efforts to drive Queen Victoria from her throne in this country, and to establish a republican from of government, have been defeated. But the dissemination of their wicked projects has been most injurious. A spirit of dissatisfaction and lawlessness has been widely spread, which, though checked in its first feeble attempts, is dangerous to the peace, and ruinous to the prosperity, of the community. This state of things imposes on you, my Rev. brethren, as ministers of the Established Church, the duty of exerting yourselves more than ever in inculcating sentiments of affection toward our English fellow subjects, of loyalty to our gracious Sovereign, of attachment to the constitution, and of conscientious submission to the laws of the land and the authority of our rulers. God has Himself warned us in His Holy Word not to "meddle with them that are given to change."

At a period when all the contries of Europe are pervaded with a restless desire of "change," and when a spirit of revolt against the constituted forms of government is abroad in the world, it is the more requisite that you should clearly and distinctly impress on the minds of your flocks the divine admonitions which are given on this subject. "Let every soul be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God; whosoever therefore resisteth the power, resisteth the ordinances of God, and they that resist shall receive to themselves damnation." I need not quote other passages of Scripture to the same effect which must be familiar to you. It is highly satisfactory to know that the great body of the members of the Established Church have, under the teaching which they have received from you, their ministers—teaching which commenced in early youth at the schools which you so carefully superintended—shown themselves to be loyal subjects of the Queen of this United Kingdom, unshaken in their allegiance, notwithstanding the insidious attempts made to seduce them. Besides inculcating upon all who will receive instruction from you the duty of obedience to the laws, it is also especially incumbent on you, as ministers of the Gospel of Peace, to endeavor to soften the asperity of feeling which is excited in these troublous times; to show men the sinfulness of indulging a fretfult complaining, dissatisfied temper; and, in accordance with your solemn vow and promise at your ordination, to "maintain and set forward, as far as lieth in you, quietness, peace, and love among all Christian people." Our country has been severely chastened. And can we yet venture to hope that the Lord's "anger is turned away," and that "His hand" is not "stretched out still?" The prospect before is overcast and threatening. A blight has again fallen upon a great portion of the food on which the bulk of the population used to subsist, and which they fondly hoped would be restored to them in its former abundance. And if, in addition to scantiness of food and political disquietude, we be visited also by that fearful disease—that scourge of the Almighty—which once before swept over this land, and which seems now again to be making advances toward our coasts, we may well tremble at the anticipation of the sufferings that must be endured by the poor. But it does not become the Christian, still less the Christian minister, to give way to despondency, or to be found amongst those whose "hearts fail them for fear, and for looking after the things which are coming on the earth." Rather ought you at such a season to "gird up the loins of your mind; be sober, and hope to the end for the grace to be brought unto you at the revelation of Jesus Christ." In every effort that may be made to ward off disease from the dwellings of the poor, to mitigate their sufferings if they should become the victims of it, you will, I am persuaded, take an active and prominent part; especially will you endeavor, at such a conjuncture, to awaken within them right feelings toward God, and point out to them the way of salvation. Since we last met together some of the most youthful of our number have been cut off by the hand of death, while you have been spared to do the work of the ministry—spared, some of you, even to old age, in the service of your Divine master. The ripening experience of a Christian minister in the fulfilment of his holy calling ought to be distinguished by two characteristics, increasing meekness and increasing earnestness. In the apostolic writings, we find a remarkable stress laid on the necessity of meekness in discharging the duties of the ministerial office. Meekness ought to characterize your conduct toward those who give opposition to the truths which you teach.—"The servant of the Lord must not strive, but be gentle unto all men, patient in meekness, instructing those that oppose themselves."

Meekness ought to characterize also your mode of dealing with those who have fallen into sin, and whose faults might provoke you to speak to them with harshness and severity. "If a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." And again the Apostle, in his Epistle to Titus, enforces meekness as the deportment which becomes you in your intercourse with all, charging us to be "no brawlers, but gentle, showing all meekness unto all men." And yet, again, he writes imploringly to the Ephesians, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness." And in one of the Psalms in this mornings service, we read in the Bible translation, "The meek will He guide in judgment, and the meek will He teach His way." But, at the same time, this virtue is not in any wise to diminish aught of the Christian minister's earnestness in his efforts to "save them that hear him." The nearer he feels himself drawing to "the great and terrible of the Lord," the more important will appear the realities with which he has to deal, the more urgent the interests of Divine truth the higher the value he will attach to the things of eternity. "Knowing the terrors of the Lord," said the Apostle, "we persuade men." "I am made all things to all men," he observes of himself, "that I might by any means save some." "Contend earnestly for the faith once delivered to the saints."—And his solemn charge to Timothy was, "not only to meditate on these things," but "give thyself wholly to them." Suspect that meekness which is unaccompanied by earnestness, for it is mere easiness of temper, and degenerates into indifference. Suspect that earnestness which is devoid of meekness, such fiery zeal will only expose you to the rebuke which was given to the sons of Zebedee—"Ye know not what manner of spirit ye are of." Let it be your prayer and your endeavor that as you advance in the years of your ministry you may prove yourselves to be "workmen that need not be ashamed;" meekly bearing with opposition, dullness, disappointments, and trouble, from those you minister to. Yet zealously and earnestly laboring, notwithstanding all discouragements and vexations, to save those who are committed to your care. And "I pray God your whole body, and soul, and spirit be preserved blameless unto the coming of our Lord Jesus Christ:" to whom, with the Father and the Holy Spirit be ascribed, as is most due, all power, might, majesty, and dominion, now and for ever.

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NOVEMBER, 1848.

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Sept. 2. tf P. E. Tract Society, 20 John street.

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November 11

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November 18—1t

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November 18—tf

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November 11—2t

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July 8—3m

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May 20—6 m HENRY PILCHER

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Circulars, containing further particulars, may be had by addressing the Principal, or at Raynor's Bookstore, 76 Bowery.
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October 21.

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October 14—4t

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October 14—4t

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August 19—6t

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Stacy B. Collins, William Barnewall,
John H. Swift, William Moore,
Jos. B. Collins, Zebedee Cook,
James S. Wadsworth, Jonathan Miller,
Henry W. Hubbell, Fitz Green Halleck,
Gouverneur M. Wilkins, Robert Schuyler,
John V. L. Pruyn, Amos S. Perry,
Frederick Whittlesey, Joseph Tuckerman,
Charles Ely, Gideon Hawley,
John C. Cruger, Wm. J. Bunker,
Walter Joy, One vacancy.
MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST. M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs:
One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.
Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.
Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.
Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.
A variety of Parlor Organs.
One second-hand Church Organ.
November 3—1y

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.
Also Church Furniture made to order.
Pew Cushions either in Hair or Moss.
Pews stuffed and lined, &c. DIXON & STONEY.
Cabinet Makers and Upholsterers,
April 8—1y 555 Broadway, near Prince.